

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., August 1, 1935

NEW SERIES
VOLUME XXXVII. No. 30

Who's Who and What's What

Bowlin Church, near Sallis, had a gracious meeting in which Pastor Lummus was assisted by Rev. Fred Varner.

A widow, who is a shut-in, has written the Baptist Bible Institute sending financial aid. She is giving to the Institute all the commission which she earns in securing subscriptions to a great religious paper and magazine. Anyone wishing to join her in "the widow's mite" fund toward settling the debt of the Baptist Bible Institute can write to Mrs. Kittie B. Craig, 1317 North 32nd Street, Birmingham, Alabama.

A revival meeting in Bethlehem (Fork) church in Simpson County closed Friday night, July 26. The attendance was up to the standard with them and that means good. Dr. B. H. Lovelace of Clinton preached for us. His preaching was scriptural, plain, heart-searching, positive, pointed and well received. Some were received by letter and some by baptism. This is a good church and a good community and has a promising future.—B. E. Phillips, New Hebron, Miss.

We began our meeting at Fernwood the first Sunday in July and ran through Friday night. Brother Madison Flowers of Sumner did the preaching in a most enjoyable and helpful way. There were no high pressure methods. Brother Flowers preached the gospel with power, the Spirit of the Lord was with us and moved upon the hearts of the people. The congregations were large from the beginning, and interest good all the way through. The spirit of the meeting was fine. We had 26 additions, most of them grown people; 14 for baptism, 12 by letter. It is freely talked that this was the best meeting we have had at Fernwood for years. The interest continues and we really feel that our people are on a higher plane of Christian living.—J. R. Carter, Pastor.

The Tennessee Legislature, by a majority of eight in the House, voted against licensing hard liquor in the state. The liquor advocates employed what was believed to be their shrewdest tactics by appending the question of licensing liquor to a bill which provided old age pensions. The latter measure is popular and it was thought by the wets it would pull the liquor amendment over with it. But it failed and the people who fought for a dry state are to be congratulated. The wets in Tennessee have abandoned for the present any attempt to legalize liquor, but the issue will be carried to the people a year hence in the election for governor and legislators, and can come before the legislature two years hence.

Recently the Record expressed the opinion that it was unjust to tax one group of people to enrich another; specifically that it was wrong to fatten manufacturers at the expense of farmers. Now we observe that a group of Southern cotton planters propose to attack the constitutionality of the protective tariff. There is such a thing however as a thing being wrong and constitutional at the same time; for example human slavery as it existed in this country 75 years ago.

1934 BONDS WANTED

Those holding bonds of the Baptist Education Commission of Mississippi, which bonds matured December 1, 1934, will please write the undersigned at Jackson, Miss.

R. B. GUNTER, Treasurer.

Dr. R. B. Gunter preached at Wiggins Sunday morning and night for Pastor N. J. Lee who is absent, assisting in revival meetings.

Rev. W. E. Hardy who recently resigned at Shuqualak is for the present serving as head of the Adult Education Work in Noxubee County, under the ERA.

Some how when we read that Rev. So-and-so will "do the preaching," we are reminded of Dickens' description of "Do-the-boys-Hall." But "doing the preaching" seems to be "here to stay."

We learn that the family reunion mentioned in the Record last week to take place at Blue Mountain in August is not of the Lowrey-Berry connection, but of the descendants of Gen. M. P. Lowrey only. All joy to the Lowrey clan.

The Watchman-Examiner, speaking of the ninety-sixth birthday of Mr. Jno. D. Rockefeller and his many philanthropies says, "The good work which he began . . . is being carried on in an even greater measure by his son Jno D. Rockefeller, Jr."

Brother G. C. Hodge was last week with Pastor C. O. Estes in a revival meeting in Springfield, Scott County. The people were responsive to the truth and rejoice in refreshing showers from the Lord. There were eight added to the church. This week brother Hodge is with Pastor J. A. Chapman in a meeting near Summitt. While he is away in meetings a group of his members at Biloxi pray daily for him as he preaches.

Calvary Baptist Church of Tupelo, by secret ballot on Wednesday evening, July 24, 1935, elected brother Silas Cooper of Sardis, Miss., as pastor to begin Sept. 1, next. Brother Cooper is 34 years old, and has a family history of a long line of preachers preceding him. Mrs. Cooper is spoken of as being very active in the young people's work of the church. There are two little Coopers.—W. R. Hunt, M.D., Church Clerk.

Kosciusko First Church has just closed a revival meeting of ten days in which we had the assistance of Dr. L. G. Gates, of First Church, Laurel, Miss., as preacher. Our people were greatly pleased and edified by his splendid series of sermons. In him are admirably combined the high qualities of preacher and teacher, in marked degree. The Lord was with us in great power, as evidenced by the deep spiritual tone of the meeting throughout, leaving we believe, permanent spiritual value. For four days preceding this meeting, we had a B. S. U. revival, in charge of Hugh Brimm, and his group of splendid young men and women. This proved a fine preparation for our regular revival, enlisting the enthusiastic cooperation of our younger people, and the spiritual results, we believe, will abide. There were sixteen accessions by baptism, and four by letter. We thank God and take courage, as we go forward in His name.—A. T. Cinnamon, Pastor.

Speaker Byrns of Washington and Gov. Gross of Connecticut have in their offices as a motto the words of Mark Twain: "Always do right. This will gratify some people and astonish the rest."

Of the 40,000 who attended a recent Christian Endeavor Convention in Philadelphia, it is said that not one patronized a drinking saloon. It would have amazed everybody if one had done so.

Sunday the editor was compelled by sickness at home to remain close by. He preached Sunday morning for Pastor I. F. Metts at Northside Church, Jackson. Brother Metts was at the bedside of his father in Oxford, the latter being in poor health and having resigned all his pastoral work.

Rev. R. L. Wallace returned Saturday from a meeting at Braxton having assisted Pastor B. A. McCollough. There were three additions to the church in spite of some obstacles in the way. The people who came got a blessing. This week Pastor Wallace has Dr. M. O. Patterson with him in a meeting at Raymond.

President Holcomb writes that Rev. Bryan Simmons of Mount Olive, Miss., will assume his official relationship with Mississippi Woman's College on August 1. Brother Simmons will serve as field representative and will be available for such service as the college and our constituency may find most effective. I am sure you will rejoice with us in this addition to our staff.

A four year old boy at church a few Sundays ago was given a nickel to put in the collection plate as it was passed around. He dropped it in, but evidently he was watching as well as giving, for he looked up at his father and said, "Daddy, people give because they love God, don't they?" After receiving an affirmative answer, he said, "Daddy, the people in the choir don't love God."

A mighty revival, with shouting, has been experienced in the last two weeks in the Bruce Baptist church. O. C. Cooper, pastor, did the preaching. Rev. R. B. Patterson of Calhoun City preached four splendid sermons during the series. Frank Adams of Paragould, Ark., directed the singing. Mr. Adams is among our best of singers and personal workers. 67 members were added. The crowds never varied in attendance from the first. The building would not take care of them.—Reporter.

Dr. J. C. Greenoe, pastor of the Trenton, Mo., Baptist Church, just finished an eight day stay with us in a meeting at Pocahontas. There were 6 additions and the church in a revival spirit. He was with me last year in my meeting at Albany, Mo., and I invited him again because he does good work. He likes to come back to Mississippi where he was pastor at Vicksburg First Church for 12 years, and where he has a daughter, mother and brother. He has a fine church in Missouri and 400 attendance in Sunday school, and has had 50 additions already this year. Some Mississippi church would be wise to invite him back to stay. The Pocahontas people invited the pastor to lead the singing and by having several rehearsals we had a Junior and Senior choir that made the singing unusually fine.—Theo. Whitfield, Pastor.

Sparks and Splinters

Watchman-Examiner quotes: "This is a lost world to be saved and not simply an ignorant world to be educated."

Since the local option law was recently adopted in Colorado, two local units have voted the liquor out.

Harry McCormick Lintz of Chicago, formerly pastor in Greenville, Tenn., sailed for Europe July 27. He will preach in Edinburg, Aberdeen and Glasgow.

Rev. L. F. Haire recently suffered heavy losses in a fire which destroyed his residence. It would be a brotherly thing to send him a little reminder of Christian love at this time. His present post-office is Pontotoc.

It is said that Prof. Burgess of the Sociology Department in Chicago University advocated the bill in the Illinois Legislature licensing gambling on horse races in Chicago, also one to establish a lottery to raise revenue.

The good citizens of Lowndes County having lost the fight temporarily for prohibition now feel the need for organization to combat crime. At a public gathering at Columbus last week Dr. J. D. Franks and Judge W. W. Magruder made a strong appeal for law enforcement.

Bellevue Church, Memphis, R. G. Lee pastor, had an average attendance of 1,741 at Sunday school in the past six months. Last year it was 1,520. During the pastor's absence in August the pulpit supplies are T. D. Brown, Douglas Hudgins, E. T. Smith and E. L. Carnet.

Pastor Bryan Simmins has resigned his charge at Mt. Olive to become field representative of Mississippi College. He is one of the best loved and best known preachers in the state and we judge that the churches will be asking for his services in evangelistic meetings where he has been greatly blessed in the past.

Northern Baptists are rejoicing that the impending troubles at their Convention in Colorado Springs did not happen. We have sometimes laughed at the old lady who said that people said it did no good to worry; she knew it did for most of the things she worried about never happened. If we foresee the probability of trouble and earnestly pray the Lord to avert it, our prayers are generally answered.

It is reported that the government is now planning to issue coins whose value will be one-half cent and others of one mill value. This is something most of us have never seen, but is said to be necessary in meeting the fractional values in payment of taxes. We hope it will stop the charge which we now pay in Mississippi of one cent on every 19 cents we buy when the legal tax is one cent on a fifty cent purchase.

In the organization of the Ministers' Council of the Northern Baptist Convention the old time Baptist love of democracy seems to have triumphed. In the preamble to the constitution it is declared that no distinction or discrimination on account of educational attainment or for any other reason shall ever be made among those accepted for membership. By a small majority vote they refused to include among the objects of the Council the suggesting of means for exchange and settlement of pastors and missionaries, and the maintaining of a registry of information regarding ministers and churches for the benefit of churches, pastors and boards. On the contrary they say the "Council shall not become an organization for the placement of pastors in churches." Conditions of membership are ordination by a regular Baptist Council, membership in a church cooperating with the Northern Convention, three years pastoral experience, approval by ministers in his state, and a one dollar fee paid. The organization seems to have been saved from becoming a standardizing agency and a group of presiding elders to locate preachers.

Last week Pastor Jno. B. Middleton had Rev. W. B. Abell with him in a successful evangelistic meeting.

Brother Otis J. Thompson has resigned as choir director of Queensborough church, Shreveport, and will give his whole time to help in evangelistic meetings.

Medical mission work began in China 100 years ago. There are now 250 hospitals, schools and nursing centers in that country operated by missionaries, beside those under government supervision.

What particular fields are included in what is called "commercialized crime, that is criminal or harmful or immoral business conducted as money making enterprises? What of these? Liquor business, gambling, white slave traffic, traffic in munitions, traffic in fines by public officials, protection by police of unlawful occupations." What would you add?

And now some reprobate from New Jersey is trying to get Congress to legalize lotteries for revenue. We raise a great hullabaloo if some starving Chinese sells his child for a few dollars to keep his soul and body together. But in rich America we must sell our souls and the souls of coming generations to raise the revenue and save the pocket books of millionaires from being touched to support the government. O Lord, how long!

In some states people are allowed to drink liquor sitting down only: they must not stand up and drink. Now in the name of the great American eagle, blue or black, somebody ought to protest against this infringement of liberty! What! shall we tolerate such sumptuary laws! Just to be frank with you, dear reader, and just between us, there are more natural born fools making laws these days than we have ever known. The trouble is that they are trying by legislation to make wrong right and black white.

Brother Jas. A. Bryant of Tylertown, who preaches to country churches has more people in his churches reading the Record than some cities in Mississippi with several churches in them. And the Lord is greatly blessing him in his work. He says, "Our people have been strengthened and vitalized by reading the Record. It is easy to see that interest in all the kingdom work is increasing." And yet in some churches the people are perishing for lack of knowledge. Whose fault is it?

Sam C. Rushing has just been with me in a revival in the Bogue Chitto church. The Lord blessed us. Many church members were regenerated. We baptized them. The power of God was with us daily. Brother Rushing, pastor of the Superior Avenue Church, Bogalusa, La., graciously, pungently, forcefully, faithfully, delivered the whole truth to us. The Lord be praised. 16 baptized, 2 by letter. I am convinced that our next great spiritual awakening must come by way of the regeneration of our church members. We had just as well let the world alone outside of the churches and major on the world inside of them. We are in the meeting at New Zion, brother S. G. Pope, of Liberty preaching. Next Sunday, brother J. E. Byrd will begin the meeting with me in the Enon church. Pray for us.—Jas. A. Bryant.

Dr. W. S. Abernethy, Baptist pastor in Washington, says in The Christian Century: "Prohibition taught us something if David Lawrence's figures are correct. In a recent issue of the 'United States News' he says that with a twenty per cent increase in population, since 1917, consumption of whiskey has fallen off one-third, wine one-third and beer one-sixth. However, Joseph H. Choate, Jr., chairman of the Federal Alcohol Control Administration, believes that the volume of bootleg liquor is not much less than the volume of tax-paid liquor; so there may be a joker in Mr. Lawrence's figures. Query: Where was it and when was it we heard that bootlegging was to be stamped out? But why remind the powers that be of unredeemed promises? It is so annoying."

There's something the matter with the internals of a man who grouches when he reads good news of the Lord's blessing on some other brother, and talks about somebody blowing his own horn.

Dr. Edgar Godbold says that the Missouri Baptist Board has adopted the policy of sending a representative of the Board to every church asking for aid to make an every member canvass and report results before an appropriation is made. In Mississippi a church is supposed to have made its own canvass and report results before making application for aid.

Permits to sell hard liquor in Alabama increased nearly 50% in 1935 over 1934; that is permits by the federal government to sell liquor in a dry state. But the beer permits dropped in number over thirty-three and one-third per cent. This is what we expected about beer. The people are not as crazy about it as the liquor advocates said, and the revenue from it is declining. We predict that many beer sellers in Mississippi will quit as soon as their first year's license is out, and leave the business to the bootleggers who are now using beer as a blind behind which hard liquor is sold in violation of the law.

There has been a good deal of discussion lately as to the question of "states' rights." This has been a matter of lively discussion before in American history, not to say conflict. Surely not all the rights of a state to say what may or may not be done within its borders have been blotted out. In the original covenant between the states upon the basis of which they entered into union all rights were reserved to the individual states except such as were granted to the Union by the Constitution. We are not now considering the various violations of these rights which become the subject of controversy among politicians; but we are profoundly concerned about the violation of the rights and laws of a state when the federal government licenses a man or company to do a thing which violates the laws of a state in which he operates. This is what the federal government is doing today on a wide scale. In Mississippi more than 600 people are licensed by the federal government to sell liquor in violation of laws on our statute books. In Alabama there are over 800 and on around the circle. If this is not a violation of the Constitution, of law and decency, it would be hard to find a case. The federal government is a wholesale partner in the bootlegging business. And the judgment of God is due.

Anybody who questions the personality and activity of the devil in human affairs hasn't kept up with the fight being waged by the liquor crowd. A persistent effort has been made by these people in Tennessee to legalize the sale of liquor and in spite of the fact that in the Governor's call for a special session of the legislature he did not include a repeal question, the advocates of liquor have introduced a bill to destroy the twenty-six year old prohibition law. They have fought nearly every measure for raising revenue in the hope that in desperation the legislature would turn to the liquor business to raise taxes. The Governor when making his race for election promised to support the present prohibition laws. But in spite of this every effort possible has been made by the liquor people to get him to violate this pledge. They promise that the legalization of liquor will raise \$2,500,000 a year for revenue, when there is no probability of such figures being reached. They promise a lot of safe-guards by way of regulation, not one of which do they mean to observe and never have voluntarily. The absurdity of their pretensions is shown in a provision which says that only one gallon of liquor may be sold to one person at a time. But he could come back every two minutes for another gallon, or get any number of people to buy it for him at one time. The liquor trade is the devil's willing servant.

**PROGRAM
OF
MISSISSIPPI BAPTIST STATE CONVENTION
(November 12-14, 1935)
Meridian, Miss.**

Tuesday (12th) Evening

- 7:00—Convention Called to Order by President.
- 7:05—Prayer and Praise Service, led by Joe Canzoneri, Song Leader for Sessions of Convention.
- 7:15—Address of Welcome, T. M. Fleming, Meridian.
- 7:25—Response to Welcome, E. H. Westmoreland, Leland.
- 7:35—Special Music.
- 7:40—Organization of Convention:
 1. Election of Officers.
 2. Report of Committee on Order of Business.
 3. Announcement of Committee on Committees.
- 8:00—Introduction of Resolutions without Discussion.
- 8:10—General Announcements.
- 8:15—Convention Sermon.
- 9:00—Adjournment.

(Wednesday 13th) Morning

- 9:00—Prayer and Praise.
- 9:10—Reading of Journal.
- 9:15—Report of Committee on Committees.
- 9:25—Recognition of Visitors and New Pastors.
- 9:35—Convention Business.
 1. Social Service Report—
 - (a) Baptist Hospital, Jackson, (5 minutes).
 - (b) Baptist Memorial Hospital, Memphis, (5 minutes).
 - (c) Baptist Home for Children, (5 minutes).
 - (d) Aged Ministers, (5 minutes).
 - (e) Prohibition, (5 minutes).
 2. Convention Board Report, (30 min.)
 3. Report from Boards of Educational Institutions—
 - (a) Mississippi College, (15 minutes).
 - (b) Blue Mountain College, (15 min.)
 - (c) Mississippi Woman's College (15 minutes).
 - (d) Clarke College, (15 minutes).
- 11:30—Detailed Presentation of State Convention Obligations, (45 minutes).
- 12:15—Adjournment.

Wednesday Afternoon

- 1:30—Prayer and Praise.
- 1:40—Convention Business (continued).

Discussion and Consideration of Previous Reports under the direction of Executive Secretary of State Convention Board, R. B. Gunter.
- 4:30—Miscellaneous Business and Adjournment.

Wednesday Evening

- 7:00—Devotional Period Under Leadership of J. P. Kirkland.
- 7:20—Report on Woman's Work, Mrs. Ned Rice.
- 7:30—Report of Committee on Arrangements for Centennial Session.
- 7:40—Mission Reports:
 1. State Missions, R. B. Gunter, (10 min.)
 2. Home Missions, W. A. Hewitt, (10 minutes).
 3. Foreign Missions, W. E. Holcomb, (10 minutes).
- 8:10—Special Music.
- 8:15—Address on Missions, by J. B. Lawrence.
- 9:00—Miscellaneous Business and Adjournment.

Thursday (14th) Morning

- 9:00—Prayer and Praise.
- 9:10—Reading of Journal.
- 9:20—Baptist Record, P. I. Lipsey and A. L. Goodrich.
- 9:45—Sunday School Department, J. E. Byrd.
- 10:05—Baptist Training Union Department, A. J. Wilds.
- 10:20—Seminaries:
 1. Baptist Bible Institute, (10 minutes).

- 2. Southwestern Seminary, (10 minutes).
- 3. Southern Seminary, (10 minutes).
- 10:50—Hundred Thousand Club, H. C. Bass.
- 11:10—Cooperative Program and Every Member Canvass, A. F. Crittendon.
- 11:40—Report of Committees.
- 12:00—Miscellaneous Business and Adjournment.

Submitted:

- Committee on Order of Business—
 - V. E. Boston, Chairman
 - D. L. Sturgis
 - C. F. Hinds
 - J. L. Boyd
 - Webb Brame

—BR—

DR. R. H. PITT ON THE SOCIAL SERVICE BUREAU

—O—

The unusual excitement which has since been manifested in a few sections of the South does not apparently arise out of the practical proposal. In fact, we do not know just why, or how, it arises. The Convention has been expressing its views through the committee which has been in existence for several years on many issues that were both social and political. We had even gone so far as to approve "the adherence of our government to the World Court" and had urged "the ratification of the Protocol by the Senate." Indeed, we had gone further and had sent to each United States Senator a report of this action. No outcry arose over any of these activities. Suddenly however, a group of our leaders have discovered in this attempt to relate Southern Baptists, or so many of them as can be influenced by the Convention, to great social problems with immensely important moral implications, an attack upon fundamental New Testament Christianity. One would imagine from certain parts of the Southern Baptist press that a deadly heresy of some sort is subtly making its way among out people and that we are in great danger from this attempt to make our influence felt in securing social justice. We know of no reason why orthodox Christian people, people who believe in the divinity of Christ, in the inspiration of the Scriptures, in the necessity of the new birth, in the resurrection of the dead, in the life everlasting, should not be profoundly concerned with the life that now is, with the problems, the sorrows, the burdens, the anxieties, the current wrongs and injustices, which are found on every hand. Certainly our Lord was interested in these matters and had much to say concerning them.

Once more let us say that we are bewildered. It cannot be true that we are willing year after year to express our opinions, to review our situation but the moment it is proposed that some active practical service should be rendered, become affrighted and panic stricken for the sole reason, as thus far disclosed, that other groups of Christian people, with whose views of religious doctrine we do not sympathize, are interested in the same matter.

Whether the Southern Baptist Convention ought to attempt in an organized way to further a particular program of Social Service or not, ought to be thoroughly considered for practical reasons. It is about time that we should dispense with our hysterical outcries and give to the whole question patient, calm and intelligent consideration.

—Religious Herald.

—BR—

There are some good people who believe that John attacked the whole Roman governmental system in his book of Revelation; and that he put it into cryptic or figurative language so that he could get his message across without being convicted of attacking the government. Maybe so, and maybe that was the reason he lived to a good old age. He had a brother who died early because he offended the powers that be. But live long or die early it is the obligation of every Christian man in the way best known to him to try to point out, condemn and correct the evils of public men and officials.

VOICE FROM THE ROCKIES

A. A. Kitchings

—O—

My work in the University of Colorado keeps me too busy to do much of anything else but I want to take time to say that, regardless of lesson preparation, as soon as the Baptist Record comes I lay down other things and read it. There are several reasons for my being interested in the Baptist Record. First of all it is our Baptist paper. It is set for the promotion of kingdom affairs as carried on by Mississippi Baptists. I like to read the Record because of the soundness of the principles adhered to by the editor. I like the courage of the editor and his consistency in standing for the right against the wrong. He does not wait, like the politician, to see if a thing is going to stand well in public favor before he says it. He is saying some things every week that need to be said.

I like the personal items in the Record. Persons appeal to us more than things and principles. It is always interesting news that tells you where your friends are and what they are doing. To me, this is always the best part of the Record's news. I wish we had more of it. I wish more of the brethren could let some "sparks and splinters" fly into publicity. It is not some brother's good sermon that appeals to me most, but some good thing said about some of the brethren, for example what Scotchie McCall said about Wayne Alliston. The sermons are alright and have their place but I am more interested in kingdom workers and kingdom movements.

I like the Record again because it gives news about Baptist institutions and Baptist needs. My church members who are conversant with our needs and movements make much better church workers. For this reason every pastor should be very eager for his members to read their own Baptist paper. I am watching with much interest the movements of brother Goodrich and praying God's blessings on him as he strives for a wider circulation of the Record.

Now if you will pardon some personal remarks, I will say that our stay in Boulder is very happy. We find here an excellent church life. Bro. Bell, the pastor of the Baptist Church, is a Georgian and a graduate of Mercer. His wife has lived in Mississippi. She is helping him in a wonderful way in his work. She is superintendent of the Junior Department and I never saw it done better than she does it. The climate here is wonderful and we are enjoying everything. There is just one thing lacking. I am accustomed to preaching every Sunday in Mississippi and I miss that in Colorado.

Blessings on you and the Record.

2116 Arapahoe Ave.,

Boulder, Colo.

—BR—

It would save us money and worry if everybody would renew his subscription promptly. You mean to do it; please do it promptly.

A \$2,000,000 appropriation recommended by the Mississippi Board of Health and approved by Director Wayne Alliston of the WPA has been asked of Washington, for the purpose of destroying mosquitoes in the state.

Brother R. B. Patterson of Calhoun City went to the assistance of Pastor Cooper at Bruce in a meeting which closed last week. There were 60 additions to the church. This week brother Patterson is helping Pastor Sullivan at Satartia, where the meeting began well on the 25th.

Pastor W. S. Landrum had with him last week brethren Leo Eddleman and A. J. Cooper as preacher and singer in his revival meeting at New Zion in Copiah County. Great crowds attended the meeting, the church was unified and revived, and six were added to the membership. Brother Cooper says the preaching was excellent, and those who know the singer know that it was done in fine spirit. Brother Cooper after attending home-coming day at Springfield, Scott County, Sunday returned to his pastorate at Fabens, Texas.

Editorials

THE WITCH OF ENDOR

Those familiar with the Old Testament will easily recall the story of King Saul's going by night to the cave in the mountains to get the witch of Endor to call up Samuel that he might inquire of him the outcome of the battle which was to be fought the next day. The old humbug of a witch knew she couldn't call up Samuel but she knew she had fooled a lot of folks and could fool some more. She didn't know her visitor was King Saul, but she thought anybody who was stupid enough to come to her on such a mission could be duped by her tricks without much trouble.

But the Lord took a hand in this seance, very unexpectedly to both Saul and the witch. For sure enough here came Samuel! The witch was scared within an inch of her life and came near throwing a fit. She screamed aloud, for here was something, somebody she hadn't expected. She didn't know who he was.

Now here is all the present purpose of relating this story. Our Southern Baptist Convention has through the years by means of a Commission on Social Service, been going through the form of summoning up matters of public interest and bringing them to the attention of our people. To be sure it was a nice decent way of saying we wished the world well, and hoped it would get into better health. But apparently we never expected anything to happen. We did not intend that anybody should take us too seriously. We merely gestured to the folks that prohibition was a pretty good thing, and then they voted "bodaciously" to bring king whiskey back.

But now somehow in answer to our incantations and necromatic gyrations, lo and behold, somebody proposes to take the question of Social Research seriously and look into this business to see what we can do about it. And we are scared worse than the witch of Endor.

DEMONIACAL WISDOM

It is hardly accounted ethical in these days for a man who weighs two hundred pounds to jump on one who weighs only 100, simply because of the difference in their physical strength, and take away his pocket book, or his clothes, or his liberty and make him a slave. To be sure this sort of thing does happen occasionally, but the one who does it is accounted a criminal and brings upon himself the penalty of the law. Neither is it accounted just the thing for a group of men by combining their strength to rob a man or a smaller group of men, or impose their will upon these latter. The world has expressed its contempt for such characters by calling them "bullies."

Now let's go a little further with this principle of ethics. Suppose a man has, not physical superiority, but intellectual superiority, and by virtue of this great ability he can so manipulate things that one who has less mental ability is made to suffer the loss of his property or his rights in any respect. Is this the privilege of the man with the greater mental or organizing or "business" ability. Shall we say that he has a right to the use of his superior ability to impose his will on one not so well endowed, either to take his money or property or social or educational or political rights away from him, and permanently deprive him of them, and place and keep him in a position of inferiority?

Is it any more morally right to crack a man's skull with a crowbar and take away his possession, than to slug him with a padded shilaly until he has concussion of the brain, and then go through his pockets? A few days ago we heard a man say, "If one man has more sense than another and so accumulates a larger fortune, it is his by right and nobody has a right to inter-

fere with him." There are some nice points here and we need to be careful and sure that we get them straight. If a man by superior strength can dig a better and bigger living out of the ground than another well and good. If a man by more thrifty methods, more self-denial and more diligent use of his mind can make more than a lazy, thriftless, shiftless man, well and good. But suppose he uses his superior ability to exploit the less fortunate man, using him as the tool of his advancement, while the man with poorer endowment is kept in a state of servitude, social, educational or economic, then that is another matter.

That is the wisdom that does not come down from above. It is earthly, human in the worse sense, and becomes devilish or demoniacal. Superior physical strength is a gift of God. Who made thee to differ? Superior mental ability is a gift from God. What hast thou that thou didst not receive? Wherever wisdom is used for selfish ends, and not for the common good, it is not the sort that comes down from above.

It has been over 1900 years since Jesus came and lived among us. Let us thank God for what progress we have made in these years, but we have a long way to travel. Some things to which men were once indifferent, now become questions of morals. Brute force ruled the world a long time. All great empires were built by it and upon it. Julius Caesar thought nothing of subjugating Gaul. And he has had many successors in office. But today men's consciences condemn practices that were formerly common. Theoretically war has been outlawed as a national policy. A man or a nation is not entitled to whatever he can wrest from the weaker neighbor, either by brute force or by intrigue, sometimes called diplomacy or superior wisdom.

The time has come for us to give heed to the teachings of the scripture and give place to the principles of the gospel in all our relations with one another. The man with superior ability must recognize that it was not given him for robbing or exploiting the poor, but for serving them and improving their condition. The ability of one group to acquire or to administer does not constitute a right to dominate, but is a call to service. If there is such a thing as a superior race, its superiority ought to be shown in ability and disposition to help the weak and not to oppress or rob them. If to keep a class or race "in their place" means to deprive them of opportunities to become all that a human being may become by the grace of God, then all scheming and planning to that end becomes an exhibition of the wisdom which the Bible declares to be demoniacal.

MORE DEVILISH WISDOM

There is a very clear line of demarkation between the wisdom which cometh down from above and that which does not. Paul speaks of the "wisdom of this world," and of the rulers of this world who are coming to nought. He distinctly disclaims the use of it in proclaiming his message. He says that God chose the foolish things of the world, that he might put to shame them that are "wise." He quotes from Isaiah: "I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought."

There is a sort of wisdom that is self-conscious, self-seeking and self-centered. The wisdom from above is the kind that builds. That from beneath destroys. By wisdom God laid the foundations of the world. But one name for the devil is Apolyon, which means destroyer.

You will see much in the daily papers about the preparations being made for war, especially as to the new instruments and the new methods of warfare. These are exhibitions of devilish ingenuity. They are prime examples of the wisdom that is earthly, sensual, demoniacal. Of course all the instruments of destruction have originated with the devil or have been appro-

priated by him. Gunpowder, big guns, airplanes, poison gas, deadly disease germs, submarines, battleships; these are all fine examples of the sort of wisdom which has devised instruments of destruction.

But there are yet others which are more covert, but just as malicious in their purpose. The "poison pen" is the devil's agent of assassination. The man or the newspaper that seeks to besmirch character, to destroy confidence, to create suspicion and hinder the work of the kingdom of God is just as much to be condemned as the work of the devil as is the man who poisons wells or spreads cholera germs.

Politicians who run for office and spread lying propaganda against an opponent are saints as compared with a Baptist preacher whose weapon is to insinuate wrong doing on the part of those who serve God, and attempt to besmirch the character of God's spokesmen and leaders. There are some who are adepts at this business and specialists in destroying confidence.

Paul says we are not ignorant of the devil's devices, 2 Cor. 2:11. Again he says it will take the whole armor of God to stand against the wiles of the devil, Eph. 6:11. There are some people today whose whole ingenuity is engaged in throwing rocks at others who are engaged in doing the Lord's work. This is distinctly and distinctively the work of the devil. The word devil in the New Testament means one who is hurling accusations against another. In some places where it is used of people it is translated slanderers. As for example where Paul gives the requirements of the deacon's wives, he says they must not be "slanderers," literally devils, diaboloi.

The manufacturers and dispensers and users of poison gas and the devil's own agents.

WHEN ONE CHASES A THOUSAND

Three times in the early books of the Old Testament it is said that one shall chase a thousand, or some expression is used with practically this meaning; and in two of the instances it is added that two shall put ten thousand to flight. These places are worthy of careful study, for a careless use of them is likely to do harm instead of good.

Attention is called here to the first statement, namely that one shall chase a thousand, in order to show under what conditions this promise may be expected to be fulfilled. It is plain from all the connections of these passages that this special power is promised only to those with whom the Lord is manifestly present; and that the marvelous achievement and victory of one man is due to his being on good terms with the Lord.

It is a common saying that one man and God constitute a majority. But there is more than a mere numerical majority indicated here. It is a victory for truth and righteousness. It is the assurance of complete triumph and vindication to the man and the cause who are genuinely aligned with God. One copper wire smaller than your little finger will convey more power than is wielded by a hundred men — provided the copper wire is attached to the electric dynamo in a power house. One man and God can do what a whole church house full of folks cannot do if these people are not in touch with God.

Read the twenty-sixth chapter of Leviticus and it will be seen that this power is promised those who keep his sabbaths and reverence his sanctuary, who walk in his statutes and do his commandments. In Deut. 32 is given us the song of Moses, where the conditions of the presence of God and the consequences thereof are rehearsed. In Joshua 23 we are given Joshua's farewell address in which credit for victory is ascribed to the Lord, and the assurance is given that by the help of the Lord "one shall chase a thousand," Josh. 23:10.

In the business of saving a lost world, we are face to face with the impossible. But doing the impossible is the Lord's specialty, and our busi-

ness. Two things we must learn: (1) "Without me ye can do nothing," (2) "I can do all things in him that strengtheneth me." God challenges us with the question, "Is there anything too hard for me?" "If God is for us, who can be against us?" Our only fear of failure is that we may not keep in touch with the Lord.

And God is gracious to add that while one shall chase a thousand, two shall put ten thousand to flight. Our power is multiplied five-fold by fellowship with one another. Jesus sent forth the twelve in couples. They needed one another and their power was manifold by co-operation. Men say "In union there is strength," or "united we stand, divided we fall." The Lord gathers his people into churches, and his apostle said, "The whole body fitly framed and knit together through that which every joint supplieth, according to the working in one measure of each several part, maketh the increase of the body unto the building up of itself in love."

It is well to keep in mind that two shall put ten thousand to flight.

—BR—

Dr. W. H. Knight, pastor Tabernacle Church, Atlanta, has been supplying at Calvary Church, New York City, for a part of the summer.

A woman presented a check for cashing that was sent to her by her husband who was away from home. The cashier said, "Please endorse it." The woman did not seem to understand. The cashier said, "Just sign your name on the back as if you were writing to your husband." The woman took the check and wrote across the back of it: "Your loving Edith."

The revival in Friendship Baptist Church, Pike County, in which Pastor J. B. Quin had the assistance of Rev. A. F. Crittendon was well attended and resulted in the baptism of eight new members, one received by letter, several new subscriptions to the Baptist Record and a pledge of new interest and cooperation in the Cooperative Program.

We have just closed, on July 20th, one of the best revivals we have had in many a day in Bethel church, Copiah County, Rev. H. C. Clark, pastor, preaching. We are grateful to God for his powerful and effective messages. The visible results of the meeting were 29 additions, 21 by baptism. The church as a whole was greatly revived. Plans have been made for the dedication of the new church building on the fourth Sunday of September. The entire church is looking forward to that event.—G. H. White.

One who listened to the addresses of Dr. Geo. W. Truett at the Convention remarked: "The chief feature of his addresses, I thought, was Dr. Truett himself. It was not so much what he uttered—though every word was richly valuable—as what he manifestly was, that moved the audience. Back of what he was saying we could see a heart loaded with the burdens of others, filled with responsibility as Christ's servant and aflame with thoughts of eternity. It was a man stepping out of the 'thick of battle' and speaking out of his heart. Back of those two addresses was a life which for many crowded years has been laid on the altar—crucified with Christ—and it was that which constituted the impact of his messages."—Ex.

Like a good many other folks the editor of the Biblical Recorder is discussing the Convention sermon, and this is his conclusion: "It should be an effort to bring to the members of the Convention, the leaders of our Baptist people, the application of New Testament truth and principles to some vital problem that is exercising our people; or it might be an exposition of some received doctrine in the light of recent development and criticism; or it might be directed towards stimulating interest in education or missions, or some new field of labor. That is, our Convention sermon should have a purpose and be on an issue in which every member of the Convention should be greatly interested. And it should be short—not longer than thirty or forty minutes."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

Dear Brother Pastor:

A \$5,000.00 REDUCTION

Through the cooperation of two consecrated brethren, the school indebtedness of the Mississippi Baptist Convention has just been reduced by \$5,000.00.

NEEDED

The sum of \$6,500.00 is needed for paying off the balance of 1934 educational obligations. There is a deficit of \$2,500.00 on the \$25,000.00 bond maturities, and a \$4,000.00 deficit on the \$35,000.00 interest of 1934.

The ideal method for raising this amount is to increase contributions to the Cooperative Program for the month of August. If the churches of the State will give the sum of \$32,500.00 in August, the balance of 1934 obligations will be paid and every other participating interest will be greatly relieved.

There is a further benefit to be derived; the debt campaign to be conducted in September and October can be confined to the 1935 obligations. The raising of \$32,500.00 in August for the Cooperative Program will be an easy task, if the churches only half-way try to raise it.

Please, pastors, in every church try earnestly to increase cooperative gifts sufficiently to yield this sum needed. The educational debts will receive one-fifth of the \$32,500.00. This will clean up every last cent of 1934 obligations. This will enable Baptists to go to the November State Convention with no bonds in default. Get busy and let's do the worthy, the honorable, and the manly thing in August.

—BR—

It is said that soon 600,000 young men will be enrolled and employed in the CCC camps. It is now proposed to give them technical training.

When Pastor H. Tydeman Chilvers recently retired from the pastorate of the Tabernacle Church, London, the trustees of the Spurgeon's Orphans' Home passed resolutions of gratitude and appreciation for his faithful service as president of their board.

They told us that Americans went to Canada and Mexico because liquor could be bought in those countries while the sale of it was prohibited in this country. Now the Department of Commerce says there are more tourists from America to Canada and Mexico since repeal than there were before. Another lie of the liquids shown up.

The holding companies and their affiliates are now telling us that the million dollars they spent to defeat the bill in Congress which would have put the undesirable holding companies out of business, was to protect the stockholders and the users of electricity. But investigation shows that while the higher-ups in one of these companies made \$2,800,000 the stockholders got nothing. There is plenty of money in these companies to influence legislation, but in many of them the stockholders are getting nothing.

The attitude of the pope toward peace between Italy and Ethiopia does not harmonize with all of its previous pretense of love of peace. Not a word of disapproval of Italy's bulldozing policy has come from the Vatican. Not one word of appeal for a peaceful solution of the trouble. The chaplains going with the army to Ethiopia have been "blessed" by the pope. But we recall hearing Justin D. Fulton say in 1898, when the pope blessed the Spanish armada which started out for Cuba, that he had always observed that of his previous pretense of love of peace. Not whoever was blessed by the pope was cursed of God, and whoever was cursed by the pope was blessed of God.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

Why every member of our church should read regularly our Baptist State paper:

1. It is a developer of interest in spiritual things.
2. It is an absolute essential for the family that wants to keep intelligent about church matters.
3. It will impart a spiritual character and quality to your home.
4. The value of the church paper as a testimony to your own interest in the church of Jesus Christ and the influence of this testimony in the hearts and lives of your children, friends and those who share your hospitality from time to time.—Ex.

Thank You

The following have sent us one or more subscriptions for which we express our appreciation:

Mrs. Lonnie Smith, Hattiesburg; W. M. Vanderburg, Water Valley; Mrs. J. A. Shannon, Hattiesburg; Miss Geraldine Wales, Myrtle; Mrs. Ray Crenshaw, Meridian; Lamar Gowen, McAdams; W. M. S., Fifth Avenue, Hattiesburg; Main Street, By Mrs. J. A. Shannon, Hattiesburg; Mrs. Alice Scally, Walnut, Miss.

GOING PLACES

Forest—

Our fellow tar-heel and fellow Wake Forestonian is the well-beloved pastor at Forest. Pastor Howard has an organization that should be the envy of many Mississippi pastors. From the many fine things we heard of him from his people, we take it that the people of Forest are greatly in love with their preacher.

Not often can a Sunday school have 50% of those present 100% on the 6 point record system but that was true of the Forest Sunday school. The B. Y. P. U. is also doing fine work and according to its grades is far superior to many unions we have known.

While many preachers complain of small crowds, Pastor Howard is blessed with full and sometimes overflowing congregations. 150 and 200 at prayer meeting are not uncommon.

A fine crowd greeted us at both services and many were glad to become subscribers to THEIR OWN Baptist paper, the Record.

In the afternoon we were privileged to preach and also present the claims of the Record to the Steel church which is served by brother Howard as an afternoon appointment.

A committee had been appointed by Pastor Howard to canvass the Forest members for subscriptions to the Record. The committee did good work and the Record subscription list is the better for their work.

There are many other churches in the state that could and SHOULD put on a Record campaign.

Pastors Attention

During the summer 1,000 meetings will be held in Mississippi. If each one of the preachers in these meetings would make a strong announcement about the Record, somebody would subscribe. Certainly there would be an average of one per church. That would increase our subscription list by 1,000. Won't you help us? We need it.

A letter was recently sent you outlining a plan for a Record campaign. If just half the pastors of the state would follow those plans during August, we would add several thousand subscriptions to our list.

Several pastors have already written us saying they would use our plan or a variation thereof. We would appreciate more letters like that.

"ASK THE PEOPLE AND THEY'LL SUBSCRIBE."

WHAT IT MEANS TO BE LOST IN THIS LIFE

"Knowing therefore the terror the Lord, we persuade men." 2 Cor. 5:11.

Preachers and Christian workers today need to know that people apart from Christ are lost. When this truth dawns with a new force upon the hearts and minds of God's people there will be a new day in Christian work. We believe people are lost but it is only a half-hearted belief. We are only theoretically agreed that a great many people are lost. The average Christian worker has his spiritual senses deadened and duped by modernism until he does not believe in his heart that lost people are lost. When a preacher knows by experience, on the authority of the Word, and by observation, that great numbers of his congregation are lost and on their way to a devil's hell his message will have a new note, a new passion, and a new power in it. Once let it dawn on a preacher that he has the message that will deliver the lost to the feet of a Savior he will stop dealing with twaddle at the preaching hour. If God's book is true many of the preachers today deserve to be behind prison bars for drawing money under false pretenses. Literary style, delivery, pulpit etiquette will all be secondary when the preacher learns the truth about the lost. There will be no problem of unemployed preachers and pastorless churches when God's representatives honestly face the truth about the lost. There will be no sleeping of the "Pillars" of the church when there is preaching by a minister who is awake to the danger hanging over the lost. Ease in Zion will be a thing of the past. There will be no more sleek, corpulent, unburdened preachers. People will despise and hold in contempt the preacher who exhorts, and golfs, and lolls about. If there is one all-important truth which this age needs it is God's truth about the lost. A physician spares not his horse or automobile when a patient is near death's door. He pays little attention to his dress or his appearance. He is extremely careful about his instruments and his remedies. He delivers the remedy to the patient. We preachers can deliver God's remedy to the lost when we see their condition. For our own preservation as preachers we are compelled to know the truth about the lost. The preacher who knows experimentally the truth about the lost will not wear out, he will burn out. "The zeal of thine house hath eaten me up."

How are we to come to this needed discovery? We cannot realize that men are lost by simply looking at them and their failures, their weaknesses and sins. We cannot know their condition by comparing them to ourselves or to other Christians. We cannot know altogether what it means to be lost by remembering our own state before regeneration. When we measure men and women by the standards of society we may discover their mistakes and errors but we cannot see them as lost.

The only way in the world we can truly know the condition of the lost is to get a long look at them through the eyes of Jesus Christ. We must get back of the Cross and look through the blood of Jesus upon the sin-stained souls of men. We must catch the spirit of Jesus in his great compassion for people. We must know by experience his deep yearning to help human beings out of darkness into light. "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. Peter says: "Arm yourselves with the same mind." Jesus the God-Man came to seek and to save that which was lost. He did not come to judge or to criticize. He came to save. One of the reasons for his great popularity was his sympathetic helpfulness. When a preacher will burn out his life in sympathy and love for others he will not have to be concerned about his crowds. His own needs will be forgotten. His one concern will be the spiritual needs of men. The life of the Son

of God was great. It was worth ten thousand worlds like this. Yet he shielded it not from the dangers and privations. He counted it not when he saw the needs of people as "sheep without a shepherd." When we finally reach the point that we have sense enough to see that our little puny lives are nothing at all and that the spiritual necessities of the world about us must be first considered then we will be ready to learn the compassion of Jesus. Let us take the shoes from off our feet as we stand with the Saviour in the temple of Jerusalem and hear his unspeakable cry: "O Jerusalem, Jerusalem, thou that killest the prophets,—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. If the salvation of the world was worth more to Jesus than his own life, then certainly we must have the same attitude if we are joint-heirs with him. We cannot have the salvation which he offers unless we receive the spirit that begat our salvation. These physical bodies do not sin by themselves. There is no sin in a piece of beef. These bodies do not serve God by themselves. There is no righteousness in meat. Oh, "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Phil. 3:10. We can never know the power of his resurrection until we know the fellowship of his suffering. Fellowship means participation in benefits and in sacrifices. It is not true fellowship unless it is full fellowship.

The joys of this fellowship far surpass the sacrifices. It is impossible to make a sacrifice for Christ. He somehow transforms every attempted sacrifice into a blessing. By a strange spiritual alchemy sacrifice is the birthplace of all blessings. Sacrifice in the name of Jesus turns out in the salvation of a life and a soul. We cannot be willing to attempt sacrifices until we see the need of them. We will not give ourselves until we have faith enough in Christ to believe his Gospel will save the lost. We cannot have a saving faith in Christ without having faith in his program of world redemption. It is the selfsame faith. Faith always results in action. When Jesus says men are lost we must know that it is true. When we know Jesus we will know what he knows. The better we know him the better we can sense the condition of the lost. Constant association with Christ in prayer, Bible study, and soul-winning, leads to a close acquaintance with him. The supreme passion of Jesus Christ was the salvation of the lost. This passion has been transmitted to thousands of his disciples through the centuries. The ruling passion of every Christian worker must be to finish the work which Jesus began. The great hunger of the writer is to know and love lost men as does Jesus the great lover and Saviour of men.

SPURGEON AND AMERICA (Continued)

By Rev. A. Cunningham-Burley
Putney, London, England

Memories of the American War

I

On the battlefield of Gettysburg there had been a terrible fight, and among the wounded lay a certain chaplain of the name of Eastman who had been seriously injured in the back by his horse falling upon him. The dark and dreary night came on, and as he lay there in intense pain, unable to rise, he heard a voice at a little distance cry, "O God!" His interest was excited, and he rolled himself over and over through pools of blood, and among the slain, till he reached the side of the dying man, and there lay, talking of Jesus and his free salvation. The man expired in hope, and just then two soldiers came and told Eastman that a captain was dying a little further down the field, and they must carry him there: so he was borne in anguish

upon the work of mercy, and while the night wore on he spoke of Jesus to many dying men. Could he have had a surer relief from his pain? I think not. Why, it seems to me that to lie there on his back with nothing to do but moan and groan would have been horrible; but in all his pain and anguish to be carried about to proclaim mercy to dying men made the anguish of an injured back endurable! So is it when you miss a friend, or have lost property, or are heavy in spirit, you shall find your surest comfort in serving God with all your might.

II

There is a story told of the American War, that one of the prisoners taken by the Americans was subjected to a torture of the most refined character. He says, "I was put into a narrow dungeon; I was comfortably provided for with all I needed; but there was a round slit in the wall, and through that, both night and day, a soldier always looked at me." He says, "I could not rest, I could not eat nor drink, nor do anything in comfort, because there was always that eye—an eye that seemed never to be turned away, and never shut—always following me round that little apartment. Nothing ever hidden from it." Now take home that figure. Recollect that is your position; you are shut in by the narrow walls of time, when ye eat and when ye drink, when ye rise and when ye lie upon your beds; when ye walk the streets or when ye sit at home, that eye is always fixed upon you. Go home now and sin against God, if ye dare; go home now and break His laws to His face, and despise Him, and set Him at nought! Rush on your own destruction: dash yourselves against the buckler of Jehovah, and destroy yourselves upon His own sword! Nay, rather "turn ye, turn ye." Turn ye, ye that have followed the ways of sin, turn ye to Christ, and live; and then the same Omniscience which is now your horror, shall be your pleasure.

III

You have probably read of a certain renowned corporal in the American service a century ago. A general as he rode along saw a body of men endeavoring to lift timber. They were short-handed, and the work lagged, but their famous corporal stood by ordering them about at a magnificent rate. The general passed and said, "Why don't you lend them help and put your shoulder to it?" "Why, sir," said the great little officer, "how can you think of such a thing? Do you know who I am? I am a corporal!" The general got off his horse, pulled off his coat, and helped to move the timber, and by his judicious help the soldiers achieved their task. Then he turned to the high and mighty gentleman and said, "Mr. Corporal, next time you want a man to do such work as this you can send for me: I am General Washington." Just so the Lord Jesus Christ if he were here would gladly do a thousand things which his poor little servants are too great to touch. I know you, dear brother, you are too experienced, too old, too learned to help the Sunday school! I know you are too respectable to give away a tract! Pray get out of such ignorant ways of thinking, and ask to be useful in all possible ways. If you have done a little, do much; if you have done much, do more; and when you have done more, ask for grace to proceed to the highest possible degree of usefulness for your Lord.

—BR—

Rev. R. A. Eddleman of Clinton supplied the pulpit at West Point Sunday morning in the absence of Pastor E. F. Wright who is on vacation.

T. R. Coulter, pastor Glendale and Providence churches, Hattiesburg, writes: "A glorious revival has just closed at Glendale Baptist Church, Hattiesburg, with the pastor, T. R. Coulter, doing the preaching as he has just recently moved to the pastorate. A wonderful church revival with 42 additions. The church is undergoing repairs and seven new Sunday school rooms are being added."

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HISTORY OF SPRING HILL BAPTIST CHURCH

By R. G. McCorkle

Almost one hundred years ago, a few devoted Christian men and women came to this community from the older states and settled around where Spring Hill church now stands. Among the ones who laid the foundation for the many blessings we have enjoyed since that time were: Joshua Jones, James Gupton, Samuel Gooch, William Rone, F. C. Priddy, Hugh White, William Burnett, Burrell Priddy, Thomas Gooch, Richard McCorkle, Harrison Wamble, Sampson Tatum, Jonathan Davis, and many others.

After some work by several missionaries among these early settlers of the community a church was organized and a house of worship was erected about one-half mile east of where the church now stands. The land for the building was donated by Joshua Jones. It was named Spring Hill for a strong spring which flowed from a steep hill nearby. The house was constructed of logs. The seats were split logs mounted on pegs.

Within a few years, this house of worship being too small, these same people erected a larger and more substantial building near the site of the old one. This building was erected about 1845 and was in use for about forty-seven years.

As the community became more thickly settled, the old church being away from the main road and community center, it was decided to move the church to where it now stands. The land for the present building was donated by Mrs. F. C. Priddy. It was erected in 1892-1893.

In March of 1935 this building was damaged considerably by storm. The cost for repairing has been estimated at about \$260.00, not counting labor.

Following, we give names of pastors and time each served as near as record shows: J. Parker in 1857, J. G. Hall in 1859, H. B. Haywood in 1868 and 1869, H. L. Finley about 1870, Mr. Lyon in 1873, J. H. Smith in 1874, Isom Melton from 1880 to 1882, W. T. Hudson in 1883, W. M. Farmer from 1884 to 1887, J. R. Farris from 1888 to 1889, J. D. Rice from 1890 to 1895, H. W. Rocket from 1896 to 1897, W. E. McClellan 1898 to 1899, J. D. Rice in 1900, W. H. Carder in 1901 and 1902, W. I. Hargis 1903 to 1910, F. R. Burney 1911 and 1912, H. J. McCool 1913, J. P. Niel from 1914 to 1918, B. W. Hudson 1919, J. J. Mayfield 1920 and 1922, E. J. Hill 1921, B. C. Cook 1923, Lee B. Spencer 1924, J. P. Neil 1925 to 1927, S. H. Shepherd 1928 to 1930, S. J. Rhodes January 1931 to July 1931, J. H. Page 1931 to 1934. H. A. Borah is our present pastor.

Next we give the names of the ones who were deacons here: James Gupton, Henry McFerrin, W. D. Rone, Joshua Jones, his son, G. W. Jones, his grandson, W. G. Jones, his great-grandson, William H. Busby, Bedford Byrd, W. D. Priddy, Thomas Gooch, his nephew, S. D. Gooch, and Thomas T. Gooch,

son of S. D. Gooch, T. H. Moore, A. G. Neely, his' grandsons, E. T. and R. G. McCorkle, J. I. Haynes and his nephew, Walter Moore Dollahite. L. C. Pollard was recognized as deacon while a member here for several years. E. T. and R. G. McCorkle compose the present active board of deacons.

The following named members of the church were ordained ministers: Isom Melton, Jno. Mabry, J. C. Brandon, J. B. Gordon, Walter Bruce, D. B. Allen and E. D. Rowe. J. C. Brandon here named was licensed, ordained and sent out from this church.

Mrs. H. E. Laughlin who died at Charleston, Miss., in September 1924 was the last charter member of this church.

We have taken in 408 members by baptism during the 49 years we have record of, fifty-two being the largest number any one year. A large number of our leading members joined the Charleston church about 31 years ago.

The Sunday school superintendents as they served were: W. D. Rone, and F. C. Priddy. J. C. Brandon was superintendent in 1887 and no doubt for several years before. He was never pastor here but proved to be a very faithful member and tireless worker in the kingdom business. In 1888 J. M. Hudson was superintendent, G. W. Jones from 1889 to 1896, W. G. Jones in 1897, T. T. Gooch from 1898 to 1907, R. W. McCorkle 1908 to 1911, T. T. Gooch 1912 and 1913, J. I. Haynes 1914, William H. Busby in 1915 and 1916, and R. G. McCorkle from 1917 to present time (1935). The membership in the Sunday school during this time ranged in number from forty-three to ninety. The first report we have gives forty-five members in 1888. The largest number enrolled in any one year was ninety in 1915. The average enrollment was about seventy.

During S. H. Shepherd's pastorate, 1928 to 1930, our Sunday school was brought to the Standard of Excellence. We remained standard several years, but the depression was a great factor in our failing to maintain it.

Under H. A. Borah's pastorate we have our school near the standard. We hope soon to make the points lacking and have our school standard again.

Prayer meeting was held here at intervals until 1905 from which time no break has been made to 1924. Since 1924 it has been prayer meeting or B. Y. P. U.

The W. M. U. at intervals has been a great factor in the upbuilding of the church and missions. During infancy of the W. M. U. Mrs. Lon Moore, a member here, gave the first dollar for the Baptist Orphanage at Jackson, Miss. She was a daughter of H. B. Haywood, at one time pastor here. Others who labored in this work were Mrs. Rep. Helms, Mrs. Sallie Gooch, Mrs. A. G. Neely, Mrs. F. C. Priddy, Mrs. Harriet Laughlin, and Mrs. Mandy Kibble, all of whom have gone to their reward. They were joined in later years by Mrs. John Burnett and Mrs. Newt Burnett, who are yet

deeply interested in the kingdom work.

Our first B. Y. P. U. was organized in 1899 by Rev. Donald B. Allen who was teacher in the community at that time, since which time we have had a B. Y. P. U. at intervals.

The twenty-second session of the Yalobusha Association met here in 1858. This was the first time we have record of it meeting at Spring Hill. The gathering was so large on Sunday, both morning and afternoon, that they had preaching both in the house and under an arbor at the same time. The Association met here again in 1883 at which time the name was changed to Yalobusha-Oxford Association. The Sunday School Institute was organized at the same time. The name of the Association was soon changed back to Yalobusha. It met here also in 1877, 1893, 1902 and 1912.

In 1912 the Oakland Baptist Church was admitted to the Association, this church having been organized in February with sixteen members of whom fifteen went out from our church.

At the Associational meeting here in 1920, it was decided that greater good could be done by having the Association by counties instead of covering such wide territory. Consequently the Yalobusha Association was dissolved and the Yalobusha and Tallahatchie County Associations were organized here. At this time Spring Hill showed its greatest gifts to missions in one year—\$1,304.35. The Tallahatchie County Association met here in 1922, 1926, 1928 and 1934. Spring Hill is the oldest church in this Association.

The outlook for us in the future is bright despite the fact that some predict that not many years from now we will dissolve and go in with the other churches nearby. Being located the distance we are from the county line and other churches, the community being as thickly settled as it is, and other conditions which exist, we assure ourselves that there will be a church here for years to come yet. With all these advantages and opportunities offered us it depends more on us of this generation, than any other as to what the future accomplishment will be. If we fail now, it will be a great hindrance to our successors, if we push forward, overcoming the obstacles and difficulties which block our way, we can then have applied to us those words of the Saviour: "Well done good and faithful servant," and be able to extend to our successors opportunities to accomplish even greater things for the Master than have been done here yet.

R. G. McCorkle, Secretary,
June 30, 1935.

MISSIONS

In a recent issue of the Record was a timely article on "Thinking Missions." To my humble way of thinking we need to make some changes in our mission work in Mississippi. We need to do some real mission work with our state mission money. When ever did our Conven-

tion Board thrust itself into real mission territory? Just recently I was talking with one of our pastors who told me of a preaching service between Water Valley and Oxford at which were several adults who said they had never heard a sermon before. I personally know of other places where the gospel as we Baptists believe is never proclaimed, and these people do not seem much interested in having the gospel preached there, though there are numbers of people living there who will spend eternity either in heaven or in hell, their destiny being according to their attitude toward Christ. And their attitude toward Christ will be largely governed by their knowledge or lack of knowledge of Christ.

Are we faultless before God when we fail to send them the words of eternal life, because they are not asking us to, and at the same time take from the state mission funds money and apply as supplement to the salary of some preacher, where the church does not pay him as much as he wants just because they ask for the money?

Some of our churches and preachers seem to think that our Convention Board exists for just such a purpose. I recognize there are some instances where such help may be beneficial. Personally I do not think any preacher who does not lead his church, where help is granted, to contribute to our work, should receive no further money from the Board, yet such has been the case.

I believe if we will "Go out into the highways and hedges and constrain them to come in," in order that our Lord may be glorified by the salvation of souls, and less spending of mission money to gratify the wishes of some individual preachers, that a new day will be seen in our mission work in Mississippi.

Yours for a mission program that will reach the unreached needy,
T. T. Gooch.
Oakland, Miss.

REVIVAL AT EUDORA

Eudora has just closed a good revival with Rev. Chas. O. Cook of Hernando doing the preaching. The church was greatly strengthened with a spiritual power that will count in the days to come.

Rev. Cook before entering the ministry was an evangelistic singer and has held meetings with Dr. Truett, Dr. Scarborough, Dr. Bassett and many other leading Baptist preachers of the South and Southwest. His congenial ways and deepened spiritual life have won for him a place in the hearts of Mississippi Baptists.

Rev. Ray Allen formerly of Oklahoma, is pastor at Eudora. There were seven conversions in the meeting.

The meeting was followed up with a B. Y. P. U. study course with Miss Lucy Carelton Wilds leading in a great way. Mrs. Ida Dockery Owens is B. Y. P. U. Director.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

A paragraph from an Associational Superintendent:

"I feel sure that all of the societies in this Association will observe the Margaret Lackey Week of Prayer Sept. 16-19. I urged them to do this at our rally and will keep in touch with them and stimulate them from time to time. Hope to visit each society during the Week of Prayer."

This is a splendid suggestion for all superintendents.

"FOR YE SERVE THE LORD"

Mrs. M. L. Jenkins, Dean of Women, Baptist Bible Institute, New Orleans, La.

The spirit in which the students at the Baptist Bible Institute serve their Lord, their churches, and each other has been a beautiful thing to me during the years it has been my privilege to be associated with them. They seem to have the genuine spirit of Christ when he said, "Whosoever will be great among you, let him be your minister."

These girls of mine have come from nearly every state in our Southern Baptist Convention with an earnest desire to fit themselves for religious work. Most of them have not had any information about the life in the Woman's Building and their reactions have been interesting.

I was asked to see that a young woman who was coming from quite a distance was met at the bus station. She was a country school teacher who had only six weeks to stay. I asked her why she came for such a short time. She said, "All my life I have wanted to fit myself for religious work and I have had to work so hard to help make a living and get an education that I could not hope to do anything more than that. Then I helped her to plan her classes and the assignments so she would get the most from her God-given opportunity. Every class, every prayer meeting, each special service, the street meetings and services in the missions all were fresh spiritual feasts and when she left she said, "Now I know what heaven is like."

There is the necessary daily routine of school life but there is special spiritual food provided during the day. Immediately after breakfast different groups meet in united prayer. Then at half past ten there is a half hour service for all in the chapel. There is always something extra good provided in these services and not many days pass that there is not a talk for us from a foreign, home, or state missionary. Our great denominational leaders all come our way. Some of these chapel hours will stand out in the memory of the students as the mountain-top experience of their school days. A former student spoke one day of his great opportunities in the Philippines. He told of the needs and the victories of his work and apparently failed to see that he was presenting himself as one who lived only in Christ.

At the close of the day the girls gather in their chapel for a prayer service that they lead in turn. You would thrill to hear the earnest prayers that go up for the special causes that have been presented. The beautiful spirit is not only shown in the prayer life of the girls but in the few play hours. A cup of tea or chocolate, or a cake or candy from home or from friends is the occasion for a jolly gathering at 9:30. There are the cleverest kinds of stunts and games, comic readings, songs or stories. The

merriment runs high, then suddenly someone sees it is 10:30 and the hostess says, "Will—lead us in prayer," and the party is over.

The beautiful spirit is shown again in the way the required religious work is done. Two special assignments are required of first and second year students. The trouble about this is not to get them to do this work but to keep them from doing too much of it for their good. Sometimes when I am forced to object to a girl going out to help in a meeting I wonder if I am the real hinderer to religious work that they think at the time I am. Two girls went each week to a mission church to lead R. A.'s and G. A.'s. It took forty-five minutes each way for the trip. Heat, pouring rain nor cold ever offered them a reasonable excuse to stay at home. The more than half sick ones have to be watched to keep them from meeting these special engagements.

I am writing about your daughters, just regular girls, same love for life's good things that other girls have, but with a greater love in their hearts, the love of lost souls. Dirty street urchins see the beauty of soul in the girls who tell them stories and little bodies are snuggled up to the tender leader, or a dirty hand is slipped into the strong, clean white one of the leader. A little brown face was lifted and pleading brown eyes made their appeal as the small voice said, "Miss, won't you kiss me?"

You are doing a great work when you send these girls of yours to minister to these needy people. Don't forget them while they are here. They need books, clothes, shoes, hats, umbrellas, and car fare, and postage stamps, just as much as if they were at home. Nearly every one of them is working her way through school and needs financial help. The business manager said one day, "We are making character, not money." The school is going beyond the limit financially in order to give them the opportunities for this beautiful service. Do your part by caring for their actual necessities.

CLINTON CAMP

The week of July 22-27 has been a momentous one for the Baptist boys and girls of this district. Over 200 girls met on the campus of Hillman College in Clinton to enjoy for an all too short period of three days spiritual blessings and Christian recreation.

Under the delightful supervision of Miss Edwina Robinson, State Young People's Secretary of the W. M. U., the day was full from day-break until "lights out at 10:30."

This gathering was privileged to hear such world-wide characters as Mr. W. H. Carson, missionary to Africa, and Mr. Noble Y. Beall, home missionary to the Negroes. Many months will pass before the Christian reflections radiated by these men will fade from the hearts of these young people after having been so indelibly burned upon them.

As the girls left Thursday morning a group of some forty fine young Royal Ambassadors came to take their place for the rest of the week. These young men took advantage of their opportunity to grow in grace and "In favor with God and man."

Very appropriately the theme for these two meetings was "Think on These Things," and the higher values, the firmer things, the better foundations were thought upon. As the theme song, "I Would Be True," was chosen, and each

attendant went away with the words of this song ringing in his ears fully persuaded that he would try to live the principles set forth therein.

Frances Brame.

—BR—

Last week a special number of the Baptist Courier, fifty-six pages, magnified the work of the district association. Well done.

Rev. C. Z. Holland will serve as president of Clarke College next session. He announced the opening for Sept. 10. He says present indications point to a large opening.

Sometime ago it was said in the Record that Pastor J. M. Metts of Water Valley had gone to North Carolina for a rest. We learn more recently that he went to a hospital in Biloxi.

Rev. Otho A. Eure, now pastor in Washington, D. C., made his Jackson friends a brief visit this week. After graduation from Mississippi College and the Seminary, he was pastor at Como and went from there for a period of service as chaplain in the navy. We should be glad to see him brought back to Mississippi.

A card from Prof. M. Latimer and Dr. J. T. Wallace of Mississippi College showed they had made the trip in an automobile through a number of national parks in the Rockies, on through Northwest Canada to the Pacific Coast, and were wending their way down through Washington State, Oregon and California. The trip gives them a delightful six weeks outing. They are both said to be good cooks, according to their standards.

This is the period of vacations—for some. The helper in the Baptist Record office, Mrs. Stubblefield, has gone to Ridgecrest. One in Dr. Gunter's office, Mrs. Dailey, went to Texas. Our circulation manager, brother Goodrich, has gone to North Carolina. Miss McCardell, manager of the Book Store, has just returned from a combined business trip and vacation in Tennessee. We haven't had the shingles this summer as we did two years ago and so may miss a vacation, for which we will try to be duly grateful. All joy to those who can get away.

Ocean Springs: Helpful services today, Sunday. The annual Training School of the B. T. U. took place last week. 42 enrolled, average 35. Between twenty and thirty passed the test and will receive the required seals. Books taught, "Trail Makers in Other Lands," by Mrs. Chas. E. Clark, to the Juniors; "Training in Bible Study," Mrs. J. E. Barnes, to the Intermediates; "Growing a Church," by Pastor J. E. Barnes, to the Seniors and Adults. The best we have had thus far; for the ones who attended had a very earnest and serious spirit. Some sickness and several from home on vacation, kept down the enrollment in the training school.—Fraternally, J. E. Barnes.

Not whether we are to have a committee and a report annually on Social Service at the Southern Baptist Convention, not whether we are to speak our minds on social questions; but whether we are to have a Bureau of Social Research instead of or in addition to the Social Service Commission; that is the matter under discussion. We are to answer two questions, maybe three: Does the proposal to have a Bureau imply a new type of work? What does that work include? Do we want to undertake it? And who do we want to do it? And how shall it be financed? Now you've got something to talk about. Never mind the palaver about the "social gospel."

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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East Mississippi Department

By R. L. BRELAND

West Kemper Church

The West Kemper Baptist Church
is located at Moscow, Kemper Coun-
ty, Mississippi. The town and com-
munity are composed of the best
class of citizen to be found. Coles,
Bounds, Ross, Darnells, Perkins,
Cummings, Hardy, Clarkes, Morton,
Suttle, Land and many others make
up the membership. It is one of the
good churches of that part of the
state. Some of our strongest
preachers have served it as pastor,
first and last. Rev. Otho R. Mosely
is pastor, W. H. Cole is clerk, and
H. C. Morton and B. W. Perkins the
deacons. Last week I was with
these good people in their meeting
of days. We had good congregations
and the church seemingly was re-
vived. It was good to be there
again. I held a meeting with this
church 19 years ago.

This church was organized in
1850, 85 years ago. Elder Michael
Ross was moderator of the presby-
tery and Thos. H. Morton clerk.
The charter members were: John
T. Montague, Pressly Floyd, Thos.
H. Morton, Wm. Bounds, F. B.
Swearingin, B. B. Hardy, J. C.
Hardy, Elizabeth Montague, Wini-
ford Floyd, Martha Morton, Eliza
Bounds, Louise Swearingin, Fran-
ces Hardy, Sarah Hardy, Mary
Hardy, Lydia W. Barnes and Susan
Abercrombie. Rev. Louis R. Barn-
es was the first pastor and T. H.
Morton first clerk. The following
pastors have served the church:
Louis R. Barnes, John White, T. J.
Hand, Eld. Hill, Edd Newell, J. C.
Foster, L. E. Hall, R. Duncan, I.
F. Gunn, J. T. Graham, A. Win-
stead, T. L. Moore, G. W. Breland,
W. T. Carroll, Eugene Stephens, P.
A. Davis, Carey Cox, Melva Mor-
ton, Otho R. Mosely. At least three
preachers have been ordained by
this church: E. Newell, Melva Mor-
ton and Debb L. Stennis. The latter
two were ordained in the past few
years. Some deacons: John T. Mon-

tague, W. J. Cole, Pressly Floyd,
William Bounds, B. B. Hardy, J. R.
Perkins, Johnnie Bounds, H. C.
Morton and B. W. Perkins. Some
clerks: Thos. H. Morton, W. T. Cole
the present clerk.

Some of the preachers who have
held meetings there but were never
pastor were Dr. R. A. Venable, E.
J. Hill, F. M. Breland, Norman W.
Cox, Michael Ross, R. L. Breland,
J. J. Ingram and many others. This
good church has had a splendid
career and is still going strong. The
present membership is 140. It is a
member of the Oktibbeha Baptist
Association.

The fellowship with this good
church and pastor was indeed help-
ful and delightful. May its future
be even better than its past.

Rev. Melva Morton, son of dea-
Kalb and serves the church at that
place for half-time, Blackwater one
Sunday, West Kemper one Sunday
and Center Ridge two Sunday after-
noons. He has been on this field
less than a year. The opportunity
for service is large.

Rev. Welva Morton, son of dea-
con H. C. Morton of West Kemper,
has finished the course at the Sou-
thern Baptist Seminary and is now
serving the Lawrenceberg Baptist
Church, Kentucky. He is a promis-
ing preacher.

Rev. Debb L. Stennis, who was
ordained a few years ago by West
Kemper Baptist Church, attended
the Southwestern Baptist Seminary
and is now located at Enterprise,
Miss., where he is doing a splendid
work. He is another promising
young preacher.

Pastor L. J. Crumby, of Water
Valley, did the preaching in his
meeting with Big Springs Baptist
Church, Yalobusha County, last
week. Brother Thos. Gray led the
singing. Five were baptized. Bro.
Crumby is holding his meeting with
Sylvarena Baptist Church in the
same community this week.

In the absence of the pastor, Rev.
Aubrey B. Hill, of Water Valley,
preached for the Coffeeville Bap-
tist Church the third Sunday in
July. Brother Hill recently gave up
his church work in California to
come back to Water Valley and
take care of his aged father and
mother. He is open for work in
reach of his home. He is well edu-
cated and has had considerable ex-
perience as pastor.

In a family graveyard near Mos-
cow, Miss., there is a tomb that has
an inscription on it that impressed
me. It read as follows: "In memory
of John Campbell, born in Robeson
County, North Carolina, and died
August 3, 1840. Member of the
Presbyterian church. Time so short,
eternity so long." The epitaph was
what impressed most.

Jumping At Conclusions

Book Canvasser (to little boy at
gate of villa): "Is your mother at
home?"

Little Boy (politely): "Yes, sir."
Canvasser (after knocking a doz-
en times): "I thought you said
your mother was at home?"

Boy: "Yes, she is, sir, but I don't
live here."—Ex.

SPURGEON'S THREE REVIVAL SERMONS

By Rev. A. Cunningham-Burley
Putney, London, England

Spurgeon could preach at a 'mo-
ment's notice. His gift of ready
thought and impromptu speech was
the envy and despair of his friends.
But he never failed to give God the
glory for this marvellous facility.
He referred to it in the following
testimony, addressed to his mighty
tabernacle congregation:

"Well do I remember one night
preaching three sermons, one after
the other; and I think that I could
have preached thirty, if time had
held out. It was in a Welsh village,
where I had gone into the chapel
and simply meant to expound the
Scripture, while another brother
preached. He preached in Welsh,
and when it was done, the question
was put whether Mr. Spurgeon
would not preach. I had not come
prepared, but I did preach, and
there was a melting time; and then
we sang a hymn. I think we sang
one verse seven or eight times over;
the people were all on fire. The
sound seemed to make the shingles
dance on the top of the chapel.
When I had done, we asked those
who were impressed to stop. They
all stopped, and so I had to preach
again; and a second time they all
stopped, and I had to preach again.
It got on to past eleven o'clock be-
fore they went away. Eighty-one
came forward and joined the church-
es afterwards. It was but a few
months before the terrible accident
at Risca, and many of those con-
verted that night perished in the
pit. God had sent His Spirit on that
glorious night to save them, that
they might be ready when He should
call them home. It was grand work
to preach, for they sucked in the
word as babes take in the milk.
They took it into their hearts: it
saved their souls. Would we had
many such opportunities, and then
the Word of the Lord would be no
burden, but like the wings of a bird
to make us mount on high, and joy
would fill every heart!"

CROSBY

We just closed our meeting at
Crosby, Miss., on July 14, with Dr.
O. P. Estes of Bogalusa, La.,
preaching. His deep, heart-search-
ing, spirit-filled messages, with a
consecrated life and charming per-
sonality as a back-rognund, have
made a lasting impression on every-

HILLMAN COLLEGE

M. P. L. BERRY, President
CLINTON, MISSISSIPPI

Mississippi's oldest college for girls
and one of the least expensive.
Unusual advantages in Piano, Voice,
Expression and other branches.
Ideal Social Life and Wonderful
Religious Opportunities in the
Baptist Center of the State. The
choice quality of the student body,
the personal attention given them,
and the unique homes for students
help to carry out the idea express-
ed in the name "Happy, Home-like,
Hillman." Write for catalogue.

one. We praise God for sending us
these fine messages through this
able minister of the Gospel.

The song services were led by the
Rev. Ernest N. Chandler also of
Bogalusa. He is a fine, consecrated,
Christian character and a most able
leader. He has contributed greatly
toward the success of the meeting.

The visible results of the meet-
ing were 42 additions, 8 of which
were by baptism. The church is
greatly revived in every way and
will feel the effect of the meeting
for weeks, months, and years to
come.

P. H. Young, Pastor,
Roxie, Miss.

S. S. ATTENDANCE JULY 28TH	
Jackson, First Church	694
Jackson, Calvary Church	783
Jackson, Griffith Memorial	553
Jackson, Parkway Church	226
Jackson, Northside Church	77
Meridian, First Church	637
Laurel, First Church	435
Laurel, West Laurel Church	381
Laurel, 2nd Ave. Church	246
Laurel, Wausau Church	63
Mt. Oral Baptist Church	37
(Jones County)	
Springfield Baptist Church	184
(Morton, Miss.)	
Ocean Springs Baptist Church	97
Columbia, First Church	461
Brookhaven, First Church	485
West Point, First Church	230
Jackson, Davis Mem. Church	405

B. T. U. ATTENDANCE JULY 28	
Jackson, First Church	134
Jackson, Calvary Church	124
Jackson, Parkway Church	59
Jackson, Northside Church	35
Springfield Baptist Church	76
Ocean Springs Baptist Church	40
Brookhaven, First Church	162
West Point, First Church	130
Jackson, Davis Mem. Church	173

Logical

Schoolmaster: "Now, Willie, if the
earth's axis is an imaginary line,
can you hang clothes on it?"

Willie: "Yes, sir."

Schoolmaster: "Ha, ha. That's
good. And what sort of clothes,
Willie?"

Willie: "Imaginary clothes, sir."

—Exchange.

BARGAIN

BUS FARES

Between JACKSON
And

Pontotoc	\$2.78
Oxford	\$3.01
Water Valley	\$2.71
Grenada	\$2.15
Meridian	\$1.79
Holly Springs	\$3.57
Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.
Round-trip tickets 10% less.

Tri-State Coaches

Jackson, Miss.

Sunday School Lesson

Prepared by L. D. Posey

For August 4, 1935

Subject: Josiah, A Religious Reformer.

Golden Text: Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matt. 4:10.

Scripture: 2 Kings 23:1-5, 21-23. For supplemental study, 2 Kings 22:1 to 23:30.

Introduction

Josiah reigned from 641, B. C. to 610, B. C. His revival was 624, B. C. He was king over Judah, the southern division of Palestine. Israel, the northern division had been in bondage 110 years at Josiah's death. The first deportation of the Jews into Babylonian bondage was only about six years in the future, when Josiah lost his life. He was to Judah what Stonewall Jackson was to the Southern Confederacy. As long as Jackson lived the Negroes could not be set free, because of Jackson's power with God.

Despite the sins of the Jews, God would not let them go into bondage because of Josiah's faithful service to God. The only thing that is holding this nation intact today is God's loyal servants: As soon as Jesus comes and takes His people up into the air to be with Him pandemonium will break loose on earth, and Jesus will pour out His wrath on His enemies.

Since most children love hero stories, the teachers of the lower grades should have no trouble in getting the interest of the pupils by picturing to them a boy only eight years old, dressed in purple silk, with golden lace and a crown of gold on his head. Then show them how God makes it possible for each one of them to be a king and reign with Jesus.

The Lesson Studied

Josiah began his reign over Judah when only eight years old, as already stated. He was the youngest with one exception, of all the kings that ever reigned over the Jews; and, so far as I know, of the world. The divinely inspired writer gave to him the greatest compliment any man ever received. Read it: "He did that which was right in the eyes of the Lord, and walked in all the ways of David his father, and turned not aside to the right-hand or to the left." 2 Chron. 34:2. From one angle, it is hard to understand how that could have occurred. His grandfather Manasseh, who reigned fifty-five (55) years, was one of the most wicked of all Judah's kings. Not only was he an idolater, but compelled his children to walk into the fire, and die as sacrifices to a heathen god. See 2 Chron. 33:1-10. Josiah's father, whose name was Amon, and who reigned but two years, was as wicked as his father, Manasseh. How then could such a noble character come out of such cesspool of sin, and with such blood in his veins? Aside from the grace of God and

a Christian mother, you had as well try to explain how the beautiful white pond lillies get all their beauty and fragrance from the muck and filth in the bottom of the pond. Josiah's mother was evidently a devoted child of God. The wickedness she saw in her husband and his father, must have turned her to the true God with all her soul. If that is true, as I believe it to be, then her greatest desire was to give Judah a godly king. And, since every Jewess desired to be a mother of the Messiah, her daily meditation and prayer must have been to that end. God honored and rewarded her with one of the best kings any nation ever had. What a challenge that should be to Christians now to give God their best.

Josiah not only had a good mother, but he was under the influence of the priests who ministered constantly in the temple. With a mother devoted to God, it was easy for the Lord's servants to get access to the king. When he was but sixteen years of age he began to seek the Lord. At the age of twenty, he commenced his "cleanup" campaign, and did not stop until he had gone beyond his own borders into the heart of the old division known as Israel. See 2 Chron. 34:3-7.

Among other things done under the king's direction was the repairing of the temple. While paganism reigned, the Lord's house was neglected. That is always true. Fashion, pleasure and money have been the gods before whom many Americans have bowed since 1918. Last year, in round numbers, eight thousand Baptist churches in the South gave nothing for the spread of the gospel, while the average pastor is now having the hardest time of his life, and there is less real spiritual Christianity than in many years, if not in the history of this country. Yes, there is great activity, but how much God-likeness is there? A chicken with its head suddenly chopped off, is very active for a few seconds, but its activity is all to no purpose.

Among the things done by Josiah, was the repair of the temple. Two things are especially note-worthy in that regard. First of all when the people have righteous rulers, the Lord's cause prospers, and His houses are kept in order. The same holds also true in local church life. If those who "take the lead," are really spiritually minded, "full of the Holy Spirit," it is manifest in the general atmosphere in the church building and in its physical neatness. The other notable fact patent in the repairing of the temple, was the liberality of the people and faithfulness of those in charge of all phases of the work. What a pity that such integrity is not more abundant now in both temporal and Spiritual things.

But perhaps the most remarkable thing connected with Josiah's reign, was the finding of the book of the law of the Lord. More than eight hundred years before this Moses had said, "Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness

against thee." Deut. 31:26. That incident showed how careless those in charge of the temple worship had been. It was found in a trash-pile in some unused part of the temple building. The king had doubtless never seen an entire copy of the sacred roll; therefore, he knew only such parts of it as his mother, and the acting priests had caught from others and give him orally. The help of Huldah, the prophetess, was sought and a thorough study made of the book. Josiah had rent his clothes in agony when he heard God's terrible condemnation of the sins of which his people were guilty. It may be that he sought help in an effort to learn if there were any ray of hope that God's mercy might be extended. Be that as it may, the king and his people renewed the covenant before God, and a great reformation followed.

By comparison the Bible has been lost by the American people, and we are suffering the evil effects of it. If it could be found and restored to its rightful place in the homes and churches, regenerations would sweep over the country. Public officials would do their duty, and there would be no need for a "Social Service Commission." In our churches men and women would confess their sins and clean up their lives, card tables would be used for fuel, and dance halls would be closed. May God help us to find His book.

APPEAL FOR CHOCTAWS

Perhaps you know that I have not been working with the Bokohomo Indians for several years; but on the second Sunday in June Rev. S. E. McAdory came down here to hold services with these poor Indians. I attended these services and found these people as "Sheep without a Shepherd." The work was practically dead. They had been without a pastor for some time, having no Sunday school nor any service of any kind at the church. They had called a pastor but said they could not pay enough to bear his traveling expenses, so he was not able to come.

It made my heart ache to see conditions as they were there, so I resolved at once to do something to help them. I ordered Sunday school literature and re-organized the Sunday school. I had to get new song books also—the Sunday school Board sent me one dozen hymnals. I have been going each Sunday since this second Sunday in June. The attendance is small, only 18 enrolled so far, but we hope to see this number added to.

On last fifth Sunday one of our deacons here at Bokohomo was at Philadelphia attending their board meeting trying to arrange for a revival meeting; then on last Sunday he was happy to tell me that Rev. E. Willis (Choctaw) was to be here

THE LAXATIVE Best for Babies!

GUARD the health of babies and growing children. Mrs. Winslow's Syrup gives a mild, natural, yet thorough action without straining the system. This liquid laxative safely relieves gas colic and sour stomach resulting from constipation. At all drugstores—only 35¢.

Be sure to get the genuine.

Mrs. Winslow's Syrup

and begin a meeting on Friday evening before third Sunday in July and continue on through Sunday evening. This poor humble preacher said he would come if they would pay him \$5.00 for traveling expenses. Now, if we Mississippi Baptists do not come to their rescue we are not very much missionary. In fact I'll say it's a shame and disgrace on Mississippi Baptists to neglect a needy people right here in our midst. They are so discouraged; said "Some of our folks are drunk, some on the creek fishing," (on Sunday). Some claim they cannot come because they have no fit clothes to wear. I hope to see all excuses removed soon.

I appointed a secretary for our Sunday school, she being one of the Choctaw girls who spent three years in Chillico, Okla. She had copied Bible verses for each child and they (even though they could not read, small ones) in their modest way looked at their paper, and repeated their verses. It was so interesting to listen as they answered with these Bible verses.

Now, Dr. Gunter, please publish this or put a notice in next week's Record. I hope some of our good Mississippi Baptists will see fit to send a small donation here for this preacher that is to conduct the services on next third Sunday. And last but not least, pray for these services, and for the work here.

Yours in His service,

Mrs. Sim D. Thatch.

Be Careful

Father—"Why were you kept in at school?"

Mike—"I didn't know where the Azores were."

Father—"In the future, just remember where you put things."—Boys' Life.

Force of Habit

1st CCC-ite—"I think that new cook we have just got must be an old baseball unpire."

2nd Ditto—"What makes you think so?"

1st Ditto—"Didn't you just see him dust off that plate with a whisk-broom?"—Pathfinder.

SALESMEN WANTED: For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today. ROBERTS MARBLE CO. Dept. R. BALL GROUND, GA.

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ECHOES FROM THE ASSEMBLY

—o—

These days at your Assembly have been the happiest ever.—Mrs. Austin Crouch.

Concerning the Mississippi Baptist Assembly let me say that the attendance was far beyond my expectation—program could not have been better—meals good—fellowship wonderful.—W. C. Howard.

This Assembly has been a spiritual feast, and I feel an infilling that I do not recall being equalled before.—Owen Williams.

The biggest and best Assembly I've attended in the state; fine food for body and soul, fine fellowship, fine, fine.—W. E. Denham.

Surely nowhere else could be found greater pleasure and better food and finer fellowship and saner teaching and more genuine spiritual help than we enjoyed this year at M. W. C. at the Assembly.—W. W. Hamilton.

Thank you, brother Byrd for this most restful, helpful and uplifting week spent at the Assembly of my own native state.—Mrs. W. W. Hamilton.

It seems to me that the Mississippi Baptist Assembly with its Bible study, inspirational and missionary messages, practical study courses in every department of our church activities and missionary program, its fine fellowship and recreational opportunities offers the very best opportunity for a purposeful and profitable vacation.—A. F. Crittendon.

Great inspiration and information have come to me in attending the Mississippi Baptist Assembly.—R. O. Bankston.

It would have paid Mississippi churches to have defrayed the expenses of the leaders and teachers of the Sunday school and B. T. U. to have heard Dr. Hamilton, Dr. Denham, Prof. Swor and Dr. T. L. Holcomb on Tuesday morning if there had been no more to the Assembly.—N. R. Stone.

To me the Assembly meant a life completely yielded to God, accompanied by a conscious fullness of the power, peace and joy of the Holy Spirit.—Robert E. McCully.

The Baptist Assembly has been a real success in that it has offered the best program full of the greatest inspiration, the most information, safe and sane recreation, and the very finest Christian fellowship for those who were so fortunate as to attend.—Cecil H. El-lard.

Spirit and program unsurpassed.—R. K. Corder.

I can feel myself being drawn closer to God and being more determined to draw lost souls to God. This meeting meant much to me.—Hewlett Currie.

After coming under the spell of the Mississippi Baptist Assembly these two years at Woman's College, I am convinced that the very best place for a family to spend their vacation is in this beautiful and blessed place.—T. W. Talking-ton.

This Assembly is eminently worth while, for spiritual power in every

part of our church life.—B. A. McCullough.

My estimate of the Assembly is the program is as fine as could be made.—N. E. Edmonds.

My impression of the Assembly is: I do not know where Mississippi Baptists might have gone during the week of July 7-12 where they could have received more in fellowship, inspiration and workable plans; at a more convenient place and at a cheaper rate than the Mississippi Baptist Assembly. One will have to go a long way to find a greater team than Hamilton, Denham and Swor.—A. Sidney Johnston.

It has been a feast of grace to me and a blessing to Hattiesburg.—H. L. Spencer.

Information, Inspiration, Determination. From the South Mississippi Baptist Assembly one gets information about God and holy things, inspiration to believe what he hears and determination to do what he learns.—T. D. Cox.

Mississippi Baptist Assembly is our greatest opportunity to build Christian character; to emphasize essentials in evangelism; to find the friendliest fellowship; to deepen doctrinal convictions; to in-bibe the spirit of youth; to practice practical religion.—W. L. Meadows.

1. The social life has been worth the time given and money spent. 2. The lectures including the sunset services, by Chester Swor, Dr. Hamilton and Dr. Denham have been worth the time given and money spent many, many times. My soul has feasted upon the bounty of heaven this week. I am so grateful I have had this opportunity to drink from heaven's waters.—E. S. Flynt.

I have attended our Assembly from its beginning with few interruptions. We have had many great and good programs. I consider the one just closed one of the best, if not the best. Dr. Denham is without a peer in his field. Dr. Hamilton has been practical and helpful. The young men who have had charge of the music have given us a fine example of the kind of church music we need. I have never heard a finer series of addresses than Prof. Chester Swor has given us. It has all been fine.

My Sentence

I consider the Assembly of such great value that in planning my work each year I always list the Assembly as a very important engagement. I cannot afford to miss it.—W. S. Allen.

It has been a great joy to me to attend the Mississippi Baptist Assembly at Woman's College. It has been an inspiration to me and I feel better prepared for the Master's service.—T. C. Bankston.

It always takes courage for an individual, a pastor, or a church to emphasize a separate life, but I know nothing that is so far reaching in Kingdom building. To my delight I found the Assembly at Hattiesburg this week, making no compromise in this respect. When our churches in Mississippi do this same thing most of our problems will be eliminated. It was a most

successful Assembly and I congratulate you.—John D. Davis.

I have attended many Assemblies but none of them were more profitable than the recent Mississippi Baptist Assembly at Hattiesburg. The program was well planned and included the things that a pastor needs. It was also a great feast of fellowship and recreation.—A. L. Goodrich.

—BR—

FLORENCE DAILY VACATION BIBLE SCHOOL

—o—

On the night of July the 5th, Florence closed her first Daily Vacation Bible school. If we know what constitutes a successful school, we count this one successful. The school is only classed C, but it was due to the shortness of the term. We had a 91% average attendance in spite of the fact that the Fourth came during the time. We enrolled practically every Baptist possibility, and a goodly number of children from the other denominations attended.

Mrs. W. D. Steen was the efficient superintendent. She had a faculty that gave her splendid co-operation: Miss Irene Drummond, Mrs. Carl Burns, Miss Clyde Steen and Miss Irene Laird were at the head of the Beginners, Primary, Junior Intermediate departments, respectively. Their capable assistants were Miss Sadie U. Alliston in the Beginner's Department, Miss Marie Berry in the Primary, and Mrs. Pleas Berry in the Intermediate. Mrs. J. R. Taylor, Mrs. Pleas Berry and Pastor O. P. Moore assisted with the handwork. The music was in charge of Miss Sue Rogers and Mrs. Cabe Weathersby. Mrs. A. P. Weathersby served efficiently as secretary.

The church gratefully acknowledges the assistance of Mr. E. C. Williams of Jackson, Rev. and Mrs. L. W. Ferrell of Griffith Memorial Church, Jackson, as well as others from Calvary and First Church.

We at Florence feel we can heartily endorse and recommend the D. V. B. S. for any type church anywhere.

O. P. Moore, Pastor.

—BR—

A CHARITY HOSPITAL CONVERSION

Miss Jewel Reynolds,
Student from Georgia

—o—

One Saturday afternoon while visiting at the Charity Hospital I went into a certain ward and there saw a lady who looked so discouraged that I went over to the bed and began talking to her. The lady began to tell me of the misfortune that had come to her, and as she told me about these things I could understand why she was so unhappy.

When she had finished talking I asked her if she was a Christian, and she told me that she was a Catholic. I then asked her if she ever read her Bible, and she told

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SAVE THE COUPONS

me that she didn't know what a Bible was. I explained to her how much comfort had come to me by reading my Bible, and told her the story of Jesus and how he had blessed her. I told her if she would give her heart to the Saviour that he would help her to bear her burdens, and would make her the happiest woman in the world. When I had finished talking to her I read to her the fourteenth chapter of John. Tears came in her eyes as she said to me, "You are the only one that has ever explained things like this to me. Oh, how much you have meant to me by coming here today."

While we prayed she gave her heart to Jesus and then she asked me if I would bring her a Bible to read. She said, "Now that I am saved I want to pray for my brother, he is an infidel." We then had prayer for him. Oh, how much this experience meant to me, and how it makes my heart ache because I realize that there are millions who do not know about Jesus. May God help us all to be more concerned about lost souls.

—BR—

Poor Papa

Student having failed in exams of all five subjects he took, telegraphed his brother, saying, "Failed in all five. Prepare papa."

The brother telegraphed back, "Papa prepared, prepare yourself."—Ex.

—BR—

It's An Ill Wind

After the epidemic had been checked an old Negress protested vigorously when the health officers started to take down the sign they had put on the house.

"Why don't you want us to take it down?" one of the officers asked.

"'Ere ain't been no bill-collectah neah dis house sence dat sign was nailed up. You'all please let it alone!"—Ex.

HYSTERICAL WOMEN



ARE you nervous and unreasonable? Subject to sudden tears and violent outbreaks of temper? These are often symptoms of feminine upsets. Take Lydia E. Pinkham's Tablets:

They relieve periodic pain and discomfort... make trying times easier. "I saw your Tablets on display at the drug store," says Mrs. Charles C. Dils of Dayton, Ohio. "They relieved the discomfort."

Your druggist sells them, too: Small size 25c. Try them next month!

Lydia E. Pinkham's
TABLETS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We have such a dear letter this week from a sweet lady 89 years old. Think of that, my dears, eight or nine times as old as many of you. How much of happiness has come into her life, and how much of sorrow! But through it all she has had faith in God, and He has been with her. It seems that we ought to ask her to pray for us, rather than that we should pray for her, but we will do what she asks us, won't we? Mrs. Phillips makes me think of another lovely lady I met one night in Jackson a few weeks ago. She was not so very old, but old enough to have a crown of beautiful white hair, beautifully arranged. She said she thought her Heavenly Father had been so good to her, to let her live so long and happily in this world.

Virginia Schumpert has had an adventure with a snake: read about it. I'm glad she and Mamma got him killed, for he was an enemy to us all.

We are happy to hear from Mrs. Benson Box again, with her Scotland Jeannie L. Club of bright boys and girls. Besides these letters, we have a new member to welcome, and with that we are always pleased. She is Edith Haynes of Oakland, and she sends us a nice letter and some money. Another letter comes from a little kinsperson of mine, Adele Lipsey, who lives in the suburbs of Memphis, ten miles from the Union Depot. You will like to know that the stockings came all right, and are a mighty nice present from my little granddaughter.

Fannie Mae Comes in first this time with her puzzle answer, and has it printed. Martha Jean Davis and Annie Short have also sent correct answers to this puzzle.

Much love from,
Mrs. Lipsey.

Bible Study No. 18: Aug. 1, 1935
The Shunemite Son
2 Kings 4:29-37

When the Shunemite woman asked the strange question at the close of last week's lesson, Elisha knew that her little boy must be dead. He told Gehazi to go as fast as he could to the woman's house, without speaking to anyone on the way, carrying the prophet's staff in his hand, and when he reached there, to lay the stick on the child's face. The poor mother declared that she was surely going back with him, and Gehazi went on ahead of them both. But when he laid the rod on the child's face, he did not rouse, but lay there cold and still. So the servant went back to meet his master and tell him there was no power in the rod to raise the dead. The boy was still motionless when Elisha came and shut the door and prayed earnestly to the Lord to send back life. He tried to give of his own warmth to the boy, by covering him with his own living body, and stretching himself upon him, and warmth did come back to the cold flesh. Then he walked up and down, back and forth, no doubt pleading with God, and coming back to the bed, again covered the child with his body. And not in vain, for the little boy sneezed seven times, and opened his eyes. Here were signs of life, weren't they? Elisha called his servant, and said simply, "Call his mother," and as she came in, not knowing what to expect, he said, "Take up thy son." Then she went and threw herself at his feet, and took up her baby, alive and well, and went out, so happy she could not speak.

If you want to know more about this woman and her son, read 2 Kings 8:1-6.

—o—
Answers to Mrs. Mayo's
Puzzle No. 23

1. Judges.
2. Olive, Gen. 8:11.
3. Harp, I Sam. 16:23.
4. Nebuchadnezzar, Dan. 4:33.

JOHN.

Fannie Mae Henley.

—o—
Mrs. Mayo's Puzzle No. 24

1. Who was Moses' father?
2. What great giant did David kill?
3. What birds fed Elijah?
4. What other name had Esau?
5. What other name did Paul first have?

—o—
Memphis, Tenn.

July 21, 1935.

Dear Grandma:

We have 18 puppies. Daddy is going to try to sell some of them.

I am sending you a pair of stockings.

Love from,

Adele.

The stockings are so nice, my Adele. Thank you so much. I am certainly thankful for them.

Eighteen is surely some puppies.

—o—

July 20, 1935.

Dear Mrs. Lipsey:

Enclosed you'll find \$1.00 from the Scotland Jeannie Lipsey Club No. 10, to be divided as you wish. We haven't forgotten you and the orphans if we have neglected sending dues. We have been helping them through our church. We are so sorry Mr. and Mrs. Miller are sick, hope both will soon be strong and well again.

The responsibility of the home is great. I firmly believe if every pastor would feel the burden and explain it to his church how they need help that the people would gladly help. Love and best wishes to you, from Club No. 10.

Mrs. Benson Box (Leader)

I appreciate your gift from the Scotland Jeannie L. Club, and send special thanks to each through you. I was glad to get your letter, too, and to read also the part you didn't want printed.

—o—
Oakland, Miss.,
July 20, 1935.

Dear Mrs. Lipsey:

Here I come for the first time, with fifty cents for the Orphans. I enjoy reading the children's page in the Baptist Record every week. I am 9 years old and will be in the fourth grade when school begins. We do not have a very large Sunday school class. There are only 9, seven of us being girls, but we always enjoy telling and hearing the Bible stories told.

I started saving up my pennies one Sunday and that's the way I got most of this.

Your friend,

Edith Haynes.

We are all happy to have you with us as a member, Edith, and thank you for the money. Nine is a pretty good number for a Sunday school class, I think, but you must be looking out to find new ones to bring in. Come again soon.

—o—
Smithville, Miss.,
July 21, 1935.

Dear Mrs. Lipsey:

I'm enclosing dues for J. L. Club No. 17. Are you enjoying this hot weather? I don't mind it; for I have nice shades to play in.

Last week while riding my tricycle by an English dogwood shrub,

I reached out to get some leaves and put my hand on a snake. Gee! it frightened me so that I ran screaming to mother. Mamma came out and poured some boiling water on it. That was a cruel way to kill it, but it ran in a box and that seemed the only way.

Lovingly,

Virginia L. Schumpert.

How glad I am, Virginia, that that ugly snake did you no harm! It was a fine thing that Mother was somewhere in the neighborhood, wasn't it? You must keep a lookout for any of his relations, round-about, now. So much obliged for dues from Jeannie L. Club No. 17.

—o—
From Midway Baptist Church,
July 22, 1935.

Dear Mrs. Lipsey:

Enclosed you will find 89 cents for my birthday offering, for the Orphans, as I am 89 years old today, also am sending 34 cents for two of my Sunday school pupils, that I am still teaching.

I have so many Christian friends scattered over the state. I am still in good health and want my friends to pray for me that I may grow stronger in the faith of my Lord. Am sending \$1.23 in all for birthday offering. Your friend,

Mrs. M. F. Phillips.

Your eighty-nine cents and the other offerings will go in a day or two to our Orphans. Thank you so much. And will you, please, ma'am, pray for me, and for our work in the Record? We all send you our dear love.

—BR—

THE 1935 HANDBOOK
By E. P. Alldredge

—o—

The 1935 Southern Baptist Handbook is on the way! We expect it from the press by August 10. And we think it will be found measuring fully up to any of its predecessors. One thing we are especially proud of this year—the detailed survey of the work of the Home Mission Board—every department and every phrase of it—which will be found in Part X of the Handbook. For if we mistake not, this is the first complete summary of the work of Southern Baptist Home Missions which has been published in many years. Most of the work of this splendid survey was done by the Home Board's own thoroughly competent staff of workers. At Dr. Lawrence's suggestion, I have added (in Chapter VII) a discussion of "The Growing Urgency of Home Missions." Best of all, the whole survey has been arranged in seven chapters, and can be readily and very profitably used in a seven days' study of Home Missions in all our churches.

Part II, as is customary, contains our survey and analysis of the past year's work among Southern Baptists. In addition, however, we have included a survey of "The Sunday School Board After Forty-Four Years"; also the address delivered before the Southwide Sunday School Conference at Raleigh, N. C., entitled, "The Challenge of Other Millions."

The last section (Part III) contains the Directories of Southern

Baptists, with all the changes, ministerial and otherwise, which came to our attention, up to and including July 23, when the page proofs were read. Then, let no one overlook that most useful section of the entire Handbook, the Index. The sale price will be 50 cents as usual. Write to your own state Baptist Book Store today and order your copy.

—BR—

Here are Joseph Parker's Ten Commandments which are said to be found in many business offices in London where he was long-time preacher: "(1) Thou shalt not in any wise boast, brag, bounce, or bluster, or the wise men will hold thee in low esteem. (2) Thou shalt not permit thy wife to be living at the rate of £200 a year when thy business is not yielding more than £199; nor shalt thou without from her the business information which, as an helpmeet, she is entitled to receive. (3) Thou shalt not mock the unsuccessful man, for he may be richer in his poverty than thou art in thy boasted abundance. (4) Thou shalt not carry the counting-house into the domestic circle, nor in any wise spoil the children's hour by recapitulating the bankruptcies of the day. (5) Thou shalt not hobnob with idle persons, nor smoke with them, nor encourage them, nor approve their evil life. (6) Thou shalt not keep company with an unpunctual man, for he will certainly lead thee to carelessness and ruin. (7) Thou shalt not forget that a servant who can tell lies for thee may one day tell lies to thee. (8) As to the hours of slumber and sleep, remember the good old rule: Nature requires five, custom seven, laziness takes nine, and wickedness eleven. (9) Neither a borrower nor a lender be, but give, where well bestowed, right cheerfully. (10) Be honest in copper, and in gold thy honesty will be secure."

—BR—
LAUREL, MISS.

Just returned from a gracious meeting at Kosciusko, Miss. The hospitality and kindness of the pastor, A. T. Cinnamon, and his good people is not surpassed anywhere in our fair state.

It was my first experience to study "The Young People's" revival which closed on Sunday night before the meeting started on Monday. They did a gracious work, and the spirit of it went on through the meeting. Let us encourage them for they are doing a great work.

L. G. Gates.

—BR—
On Relief

Employer—"Can you come to work tomorrow?"

Unemployed—"No, you see I'm marching in a parade of the unemployed."—Wall St. Journal.

EMORY AT OXFORD

Fully accredited boys' preparatory school and junior college. Division of Emory University, Atlanta. Influences of Christian home. Careful supervision, close association with experienced faculty, healthful location, superior equipment. Sixteen intra-mural sports. Substantial endowment permits \$435 rate, 100th year. For catalog, address Geo. S. Roach, Division Executive, Box R, Oxford, Ga.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Senatobia Holds Successful Study Course

With fifty members of the different unions attending regularly each evening the Senatobia church conducted a most successful study course with Miss Aileen Martin, Dr. Martin and Mrs. Martin teaching the three classes. On the last evening they had a lawn party with a balloon ascension. All report a fine time and the B. Y. P. U.'s are stronger because of this additional emphasis in the work.

—o—

First Meridian Elects Director

The First Church, Meridian, has recently elected to the office of Baptist Training Union Director, Mrs. Howard B. Cameron. Her pastor in reporting the election says that "She is in every way a very devoted and faithful worker in our church." We are happy to have Mrs. Cameron in the circle of directors and wish for her the wholehearted support and cooperation of her church in this great place of responsibility and opportunity.

—o—

Several Changes in Associational Directors

Jackson County Associational B. T. U. in their last meeting elected to the place of director, Mr. Linwood Johansen of Moss Point. As Mr. Johansen takes over the work he finds eleven churches in the association, seven of which have one or more unions with one other planning to organize right away.

Miss Nell Thompson takes up the work of Associational Director of Simpson County Associational B. T. U. Simpson is one of our largest Associational B. T. U.'s and under the leadership of efficient directors has followed a progressive program. Miss Thompson succeeds Mr. Homer Ainsworth as director.

The Perry County Associational B. T. U. in its meeting first Sunday in July elected as successor to Mrs. Overstreet Miss Mildred B. Wilson of New Augusta as Associational B. T. U. Director. Miss Wilson enters into the work enthusiastically, planning immediately for some extension work.

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Covington County Associational B. T. U. Organized

On the afternoon of July 14th at the Collins church one hundred and fifty representatives from the unions of the county of Covington met for the purpose of organizing the Covington County Associational B. T. U. Mr. Anderson of Salem church was elected to the office of director and Rev. R. Houston Smith of Collins was elected as Associational B. T. U. pastor. A meeting with program is planned for the fifth Sunday in September.

Clarksdale Seniors No. 2 To Broadcast Monthly Through Summer

On the second Sunday in July Senior No. 2 of the Clarksdale B. T. U. broadcast an interesting program over station WMFN. They used the subject "Keeping Life's Windows Clean." Each month during the summer they will broadcast. Listen in next time and hear them. Look for time of broadcast in a later issue of the Record.

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Riverside Associational B. T. U. Holds All-Day Meeting

Thursday, July 11th, was Rally Day for the Riverside B. T. U., and an interested group of workers from all over the association met with the Lambert church for an all-day meeting. The program as given below was rendered in a splendid way, and all felt that the day was one of special worth to all who were there. As a result of the Associational B. T. U. the B. Y. P. U. at Belen has been re-organized and also the unions at Lambert. Thus the good work of extending the kingdom goes on through the Associational B. T. U.

Program

Theme—

His Church, The Cradle of Freedom; His Church, A Fellowship for Worship; His Church, A Stronghold of Righteousness.

10:00—Song and Praise Service.
10:15—Devotional, John 8:32-36, by a member of Lambert B. Y. P. U.

10:25—Business, Minutes and Reports.

10:30—Talk—His Church, The Cradle of Freedom, by a member of Crowder church.

10:35—Talk—His Church, A Fellowship for Worship, by a member of Sledge church.

10:40—Talk—His Church, A Stronghold of Righteousness, by Elfreda Roland of Clarksdale.

10:45—Conference Period.

11:25—Special Music.

11:30—Inspirational Message by Rev. Jewett Burson of Shelby.

12:00—Lunch and Social Hour.

Afternoon Session

1:30—Song and Praise Service.

1:45—Demonstration Period.

2:00—Special Music.

2:10—Talk—Last Call for Ridgecrest, by Evelyn Dunn of Clarksdale.

2:25—Talk—Growth in Christian Living, by associational director.

2:45—Report of Committees.

3:00—Song, Prayer and Dismissal.

—o—

Calhoun County Associational B. T. U. Gives Program at Derma

The B. T. U. Associational meeting was held with Derma church

the first Sunday afternoon, July 7.

The program follows:

Theme: His Church a Lighthouse of Truth.

2:30—Song Service. Prayer.

2:45—Devotional from Matt. 5:13-16, Derma.

2:55—Roll Call, Business and Announcements, Director.

3:05—Special Music, all Intermediates taking part in singing the Intermediate song, "Saved To Serve."

3:15—Talk on Ridgecrest, place of Summer Assembly, July 28 to August 3, Calhoun City.

3:25—Sword Drill for Juniors—All Junior Unions requested to send at least two contestants.

3:40—Talk—His Church Must Give the True Light of the World—O. C. Cooper.

4:00—Closing Prayer, Group 2.

—BR—

A WORD FROM DR. BROUGHTON

TO ALL OUR BAPTIST EDITORS:
My dear brother editor:

Having rounded out another year, from July to July, which has been in all essential respects the best of my exclusively evangelistic and Bible teaching ministry, I am asking you to allow me the privilege of making a statement which my situation seems to make necessary.

For years I have had to reckon with a form of bronchial asthma, which in a way keeps me reduced in physical strength; and when the attacks come I must have some one who knows what to do sufficiently close at hand to render the needed help. In this way I am not only saved from much discomfort and suffering, but also preserved for my regular work in connection with my meetings. By being thus safeguarded, I do not recall that I have in the many years of my evangelistic work had to miss a single service.

But somehow of late the idea seems to have gone forth that this personal helper is an additional burden of incidental expense required of the church desiring my services. But such is not the case, for I bear that expense myself.

Having no one in my family who can go, I have taken with me my secretary, who has been with me for a number of years, and lives in our home. She is abundantly able to look after these needs, and also to carry on my correspondence and other secretarial work, which enables me to get the rest needed at this stage of my life that I may do my best work in the meetings. But again I desire to say that this is without expense to the church. It is this that I particularly desire to stress, both in justice to myself and the churches desiring my services.

More and more God is using my ministry in this way with results not hitherto realized. May He con-

tinue to use me to win the lost and strengthen the churches wherever I may go until my work on earth is ended.

I desire to thank the editors of our Baptist papers for all their past kindness to me; also, I desire to thank my pastor friends for keeping me going in this most needed line of work.

Fondly yours,
Len G. Broughton.

—BR—

MISSISSIPPI COLLEGE

Four members of the regular staff of Mississippi College who have already attained the highest academic degree offered by universities are doing additional study during the summer months. Two of these are under grants of the General Education Board.

Walter F. Taylor, Ph.D. from the University of North Carolina in 1930 and professor of English since 1928, before which time he was a member of the department, is doing reading in special fields of English. This work is being done in the Congressional Library in Washington. W. H. Sumrall, Ph.D. from Indiana University in 1929 and dean of the College, as well as head of the department of Education, will spend the next six weeks of the summer at George Peabody College for Teachers in special study concerning problems of Negro education. Taylor and Sumrall are under grants of the General Education Board.

Alvin W. Hanson, Ph.D. from the State University of Iowa in 1934 and assistant professor of physics and dean of men during the past session, is back at Iowa doing additional work on the special problem of his thesis.

A. A. Kitchings, Ph. D. from the Southern Baptist Theological Seminary and associate professor of modern languages for the past 3 years, is doing work in the foreign languages at the University of Colorado.

J. R. Hitt, B.S. from Mississippi College in 1917 and professor of mathematics since 1919, is doing advanced graduate work at Louisiana State University. Professor Hitt has, for the past several summers done extensive study in his field.

Two members of the regular staff of Mississippi College received academic degrees during the summer of 1934. Coach Stanley Robinson, professor of physical education and director of athletics, received his Master's degree from the University of Michigan, while C. E. Swor, assistant professor of English and director of student activities, received his Master's degree from the University of North Carolina.

Mississippi College has the enviable record of having ten of its 12 department heads possessing the Doctor's degree.

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MESSAGE FROM FAR SOUTH BRAZIL

By Harley Smith
American Baptist College, Box 118

God continues His blessings upon us in the State of Rio Grande do Sul, Brazil. There were four candidates baptized in our Esperanca Baptist Church of Porto Alegre last Sunday night. Others are waiting baptism. At the same service there were some ten or twelve decisions for the Lord.

Our Sunday school attendance has been going over the hundred mark for several Sundays. The Men's Bible Class has been having about twenty-five men present each Sunday. Most of these men are not Christians.

The Fidelis Class taught by Mrs. Alice Bagby Smith has been having to meet in the yard. It will be impossible to do such during our cold, rainy season. We are going into winter here now. The Fidelis Class has been divided three times and now has an attendance of fifteen per Sunday. It has also furnished our Sunday school a great many teachers.

Miss Thelma Frith has been doing exceedingly fine work with the boys of Junior age. She has had as many as twenty-three boys present. Even though she has been here but a short while she is getting control of the language in a fine way and is rendering invaluable service to the cause of the Master in her Sunday school work, in the kindergarten of the school here and as newly elected president of our B. Y. P. U.

Miss Mattie Bland continues regularly and faithfully to go over the river each Sunday where we have another fine little church organized which in turn has a most thriving out-station. She also has a class of children each Sunday. Last Sunday there were at least one hundred in Sunday school at this mission station. I spoke twice in the streets before the services. Twenty-six people followed us from these services to the nearby hall where they heard the gospel. God is blessing us in the use of the fine accordion which we brought out from the States. The priest of the village calls me "O dio bo com a gaita nas costas" (The devil with an accordion on his back). He has a cunning way of investigating our services every Sunday. God continues to bless us there nevertheless. One fine man made a profession in the morning hour and some twenty-five at the afternoon hour.

The Esperanca Church which was ready to close its doors a year ago has returned to vigorous life. It is thoroughly missionary. It has a preaching station in a little city about ten miles away.

It contributes regularly to all mission causes. It is peculiarly blessed of God in having a number of people in its membership who speak several languages, and who are thus qualified to work among our many nationalities here in this rapidly growing capitol of the State of Rio Grande do Sul, Porto Alegre. We are having no little difficulty

in getting tracts and literature with which to work among these people. There are Jews, Germans, Spanish, Swedes, Polish, Russians, Italians and a number of other nationalities living in Porto Alegre, whose people are not so numerous.

The Russians' Baptist Church, which was organized five years ago, but has undergone many difficult situations because of the Pentecostal movement, worships in our preaching hall. This church has only fifteen members but the congregations are much larger than the membership. God is blessing their work. Dr. Pedro Tarzier is the pastor of this church.

The Esperanca Baptist Church has a membership of fifty-four now. There are several who will doubtless unite with our church within the next few weeks. Some twenty-eight or thirty of the number mentioned above have been received by baptism since our return a year ago. This does not mean, however, that all of those who have made public professions, were baptized. We have endeavored to go slow and be cautious in baptizing people in order not to have to exclude later those who many times have been honestly mistaken about their conversion.

We are soon to baptize our third ex-priest since coming to the state ten years ago. He seems to be a man who loves God and most certainly wants to preach His word. He seems to have ability to write and making a wonderful way for His cause in this needy field of the world.

Our churches have grown from eight to twenty during these ten years of service. At the same time God has enabled us to organize and carry on an institution that is growing in a most satisfactory way. There have been more than two thousand students sent to all parts of the world through the doors of our school. Many of them have given their hearts to God. Although not all of them have united with our churches. However, we expect to reap a great harvest in the near future.

Our school has been refinanced on a twenty year plan but were it not for the fact that exchange is decidedly in our favor it would be impossible to pay the bills from our salary. We are having to carry on the institution from our salary and from the help that Dr. Bagby, Anne Luther Bagby and Helen Bagby, Miss Thelma Frith and Miss Mattie Bland are rendering. Often we are tempted to ask "Is it worth while to try to build for God where the workers and means are so scarce." There is a consolation about it all however in the fact that some one has to lay the foundations. Shall it be us or the next generation? When we have returned from the hour spent in His presence we return until we are "counted out" permanently. Our desire, is to do a bit more for Him while time is ours.

We close our letter today with an appeal for companions of prayer around the world. We are sure that yokefellows in prayer will

solve these difficult problems of ours. We are sure that through prayer and supplication, workers, means and buildings can be had and certainly there are churches and organizations somewhere who have men and women who know how to get to God for us and our work. Most certainly there is somebody interested in praying daily that God will continue His blessings upon us and that His word may be blessed among these people who seemingly want to hear the gospel so badly. Greater successes are only prevented by the impossibility of our multiplying ourselves a thousand fold.

"To Him I owe my life and breath
And all the joys I have . . .
Had I a thousand hearts to give,
LORD, they should all be thine!"

Harley Smith.

—BR—
BUYING UP OPPORTUNITIES
Student W. C. Wyatt, Baptist Bible Institute, New Orleans, La.

—O—
I was on my way to Alexandria to fill an appointment.

A middle aged man got on the train and sat down in the seat just in front of me in which another man had been sitting. When this man returned, seeing another in his place, he was angry and spoke hard words to him. I asked the man to have a seat with me. He was angry and hurt because of the attitude of the other man. I said to him, "The man did not speak to you in the right spirit, and sometimes we have to take things even though we think it is not right." He seemed to realize I was right.

Then I asked him if he was a Christian. He told me he was a good moral man, and I replied to

this statement of his by telling him that we were born in sin, that Christ gave his life for us. After talking with him about Jesus he seemed to realize he was lost and said he wanted to be saved. I then read him several passages of Scripture.

Then I asked him if he believed the Scripture, and told him that Christ would save him if he wanted him to and would trust himself to him. He finally said he did and then we had prayer asking God to save him. As we prayed he did trust Jesus and was saved. We enjoyed the rest of our trip, happy in the love of Jesus.

—BR—

Just the Word

"Here," said the sightseeing guide, "was fired the shot heard around the world!"

But the studious young man fresh from college was far from being satisfied.

"Is the specific consumption of time required for the reverberation of the trajectory to circumnavigate the terrestrial sphere also within your scope of knowledge?" he inquired.—Ex.



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PROF. FRANK T. WALKER

Mississippi College (Special)—Mr. Frank T. Walker, who is at present on the faculty of the Roanoke College summer session in Virginia, has been named to the faculty of Mississippi College as acting head of the department of English beginning with the 1935-36 session, the registration for which begins Monday, September 9.

Professor Walker will take up the work of Dr. Walter F. Taylor, professor of English and head of the department since 1928, who has been granted a leave of absence to accept a General Education Board grant to do reading in special fields of English. Dr. Taylor's work during the summer session at Mississippi College has been carried on by Miss Ernestine Thomae, head of the department of English at Southwest Junior College.

Mr. Walker comes to the Baptist institution for boys in Mississippi with his A.B. degree from Roanoke College, the A.M. degree from Columbia University in New York, and the Th.M. from the Southern Baptist Theological Seminary at Louisville, Kentucky. In addition to this work, Mr. Walker has done considerable graduate study toward his doctorate, this latter work being at the University of Virginia and Columbia University.

The new faculty member comes to the Baptist institution after a number of years of successful teaching in other institutions of higher learning. For two years he served Greenbrier Military School as head of the department of English and public speaking; for four years, as head of the department of English at Bluefield College in West Virginia; and for eight years, as professor of English literature at Carson-Newman College in Tennessee.

Dr. W. F. Taylor, whose place Mr. Walker is temporarily filling, is at present located in Washington, where he is doing special study in the Congressional Library.

—BR—
Landlord Luck

Johnny—"We're going to move soon."

Tommy—"How do you know?"

Johnny—"I broke one of our windows and muvver never said a word."—Frederick Gleaner.

OUR BUGLER

By Mrs. L. E. McGowan
Union Church, Miss.

—O—

We have a number of fine buglers in our denomination as a whole, but there are five of these buglers that I want to emphasize and lay on our hearts. The names of these five buglers are: The Baptist Record, Royal Service, Home and Foreign Field, World Comrades, and The Window.

Let us first consider their value. The first value is that they impart knowledge. We find every phase of our denominational work represented in them. We find in them a means of education that cannot have a substitute. They educate us in our own denominational affairs by imparting information concerning our denominational activities that we need to know. Through them we become acquainted with the work of our colleges, hospitals, departments, boards, etc., and meet our leaders, pastors and workers. We also meet our missionaries and their families, learn of their work, their needs, and desires in spreading the gospel. These periodicals are educational in spiritual and moral questions, in that the contents are on the side of good morals and religion. No church can make much progress whose membership does not feed its mind on good religious reading matter. No organization can be effective or efficient until it builds up a well informed constituency. This is why the women of the Southland are doing such a wonderful work—because from the beginning they caught the vision of imparting knowledge to the members.

The second value derived from these publications is increased interest and cooperation. When our people read of the needs and opportunities awaiting Southern Baptists they become interested and want to share in the causes. The most interested people in God's work, and those most loyally cooperating in it are the ones to whose homes these publications regularly come. How true is it, that knowledge begets interest and cooperation.

The third value is that it makes easier the task of leadership. Our pastors would have a much easier time leading the people if one or more of our periodicals went into each home. Where we do not find these periodicals the task of informing and arousing interest is much more difficult, and the task of enlistment is more difficult. On the other hand, where our people are informed they are easily led and often take the initiative in the work and program of the church.

The fourth value of our Christian literature is that they beget financial support. A recent investigation in one of our states revealed the fact that nine-tenths of the total sum raised by the Baptists for benevolences was contributed by those who subscribed to their state paper.

To the same effect is the statement of a Methodist pastor in Florida. He stated that 80 per cent of the total amount contributed for benevolences in his church came

from those who read the church paper.

On the other hand the absence of Baptist literature in the homes of our people results in "Do-nothing" churches. Dr. Alldredge states that in 1933 more than 8,000 of our 24,000 and more churches gave not one cent to benevolences.

The fifth value of our periodicals is that it enlarges our vision. Getting a glimpse of the work of our denomination throughout the world, causes us to think, pray, and give according to the needs of the world. The entire world becomes our field of labor. One of the writers of the scriptures has said, "Where there is no vision, the people perish." Multitudes are perishing today because there is no vision. How tragic this statement when it can be remedied by a wider circulation of our Christian periodicals.

The sixth value is that our Christian publications counterbalance evil literature. Reading matter has never before been so plentiful, or so cheap. Especially is this true of the questionable and worldly type; and because it is so cheap our people are buying and reading the evil type. Go into the homes of our church members and see the kind of literature they are reading. It would surprise you to know the amount of money our Baptist people are spending on this low class, hurtful literature. The girls and boys in our Christian homes are devouring magazines such as Detective, Love and True Story, College Humor and hundreds of others. And not only the girls and boys but fathers and mothers are setting the pace for them. Several months ago I heard a preacher's wife telling about a neighbor giving one of her little girls one of those trashy magazines and how she threw it in the fire as if it had been a snake. Oh! that more of our mothers were like that, and safe-guarded the reading of their children. Reading is only a matter of taste. We can cultivate a desire for good literature in our children if we start early enough, or we can let them drift into the habit of reading the evil kind. We are very careful about the food we give our children, and about what we eat ourselves; because we want them to be physically strong and healthy, and we want to be strong and healthy ourselves. Just as unwholesome and poisonous food will destroy our physical bodies, bad reading matter will destroy our minds and character. Let's safe-guard our minds and those of our children by creating a taste for good literature.

Let us consider now how widely

our denominational literature is being used. According to Dr. Alldredge we have in our Southland 800,000 homes, having in them 3,000,000 church members with no denominational paper in any of these homes. And in a large per cent we would be safe in saying they have no denominational periodical whatever. So long as this condition exists in our Southland we are doomed to failure, or to mediocrity at least, and we will never know what Southern Baptists could have done had they been informed.

So one of the great challenges before Southern Baptists today, and of our W. M. U. organization is to find a way, or make a way of placing one or more of these periodicals in the homes of our church members. Is it not time that we really started helping our denominational literature to come into the place of usefulness it deserves—the place it must occupy if Southern Baptists are ever to discover and utilize their own strength?

Third, let us briefly note how we can increase the circulation of these publications:

First, by placing them in our own home.

Second, by seeking to lead our women to realize the necessity of each individual furnishing herself and her home with these periodicals.

Third, by making use of our Missionary Union literature, and frequently supplementing these with articles from Home and Foreign Field and The Baptist Record.

Thus we have seen something of the value of our periodicals, and we have likewise seen how little of their value we are realizing because of our neglect; therefore, let us take up the challenge to magnify and increase the circulation of our Christian periodicals in our homes, our churches and our societies wherever we go.

A Big Name Helps

"After another season," said Farmer Cornlossel, "I guess we'll have a chef for the summer boarders."

"What's a chef?" asked Mrs. Cornlossel.

"A chef is a man with a big enough vocabulary to give the soup a different name every day." — Washington Evening Star.

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'Christ Shall Go Forward'

There is one phase of our Retreat program that has been discussed very little in these columns. We have attempted to describe to you, week by week, the inspiration that the early morning watches engender, the power that prevails during the preaching services, and the force that has been that of the all-night prayer meetings to change lives that gather for prayer all hours during the night. We want to introduce you this week, though, to another phase of our program, a phase that plays its own powerful part in making possible the victories that our meetings are winning, and that phase is the afternoon social activities.

The recreational and social activities are planned for two definite purposes: first, to create a fine spirit of fellowship among the young people, especially the young people of the host church and those coming in from the neighboring churches; and second, to reveal to the young people how Christ should and can be carried into one's recreational and social life. Besides accomplishing these two purposes a well rounded afternoon social program makes possible the keeping together of the young people the greater part of the day continuously in the presence of the group conducting the revivals. Such results are not only desirable, but they are absolutely necessary for the success of the meetings.

The group is fortunate in having as its social director Paul Stevens,

whose attractive personality and talents make him a most splendid man for that capacity. Paul can also be counted on for inspiration in testimonial services and in sermons, but his greatest service to the young people who gather for the Retreats is to conduct them in periods of beautiful Christian fellowship.

The Greenville Retreat has slipped behind the group now, and this week will find Hugh and his company in Vicksburg through Wednesday night and in Hollandale Thursday through Sunday.

The Greenville revival is the only eight day meeting that the group scheduled. The young people took charge of the services Sunday morning and continued to hold two services a day until Friday. Friday morning the Retreat opened with young people coming in from Clarksdale, Cleveland, Indianola, Skene, Leland, and Hollandale, and from then on through Sunday night there was a whirlwind of activities, keeping the young people continuously on the run. There were many very interesting moments and high points during the week and especially the retreat period that we would like to tell you about through this column, but space does not permit our writing of them all, so we will say just a word about a few of them.

The evening of the first day of the meeting the group gave a testimonial service with five making testimonies for Christ and the

power of Christ to change lives. The entire church was touched by these sincere and powerful testimonies. It was something exceedingly new to the Greenville church to see a group of young people standing before it speaking for the Christ that they had come to love through their experiences with Him. Truly this is the greatest message that the group is carrying to the young people of our state this summer. The sermons are influential, the devotionals are sweet, and the discussion groups are helpful, but the most powerful message that the group is carrying to our young people is their own attractive lives consecrated to Christ because they love Him and because they are most happy in serving Him.

The banquet held for the visitors and their hosts Friday night was most successful. It was very informal and every one simply forgot his dignity and joined in a great period of fun and fellowship. After the pranks and the final course, there was a splendid period of impromptu talks closing with a devotional. There was one among the three or four impromptu talks that especially thrilled the gathering. Mrs. Galla Paxton, president of the Greenville W. M. U., made that particular talk. She rose to her feet and with inspired words said what a thrill it was to her to see such a fine group of young people daring to be different for Christ and receiving such joy in so being. God uses prepared people in the most unexpected moments. Many of the young people consider her words the high point of the meeting.

The all-night prayer meeting Saturday night was everything that such a service should be. Different groups gathered at the church each hour during the night and prayed for definite objects. Lives were changed that night—such a mid-night experience with the Master is more than one's love for the world can prevail against, as a result several of the greatest victories of the week were won by Christ.

Among many other activities and moments that made the week a happy and memorable one were Rush McDonald's sermon in Leland Sunday morning, the visits to the three missions of the Greenville church each Sunday afternoon, Rev. Mc. Murry's powerful sermon the morning of the closing day, Ruby People's testimony the opening evening, the delightful picnic in a pecan grove near the city and the social Friday afternoon, both directed by Paul Stevens, the morning prayer services held by the revival group at the home of Mrs. Gale Noel, an afternoon of visitation in Leland, closing with a well planned supper under the trees, the visit of a group to the county jail one afternoon and the holding of a service there, the special musical numbers by Henry Love, Addie Mae Humphrey, the Greenville quartette, Mabel Carroll, Jim McMurry, and Emmett Lenz—plus too many other things to mention.

As was definitely prayed for the meeting ended with a great climactic service. Hugh Brimm delivered a powerful message and at the close of the service fifty persons consecrated their lives to Christ.

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